

# Six Several TREATISES.

1. *The Promises made and fulfilled in Christ.*
2. *Absolute Promises made to Sinners as Sinners.*
3. *The Life of Faith; and in particular,*  
*Justification,*  
*In Sanctification, And*  
*Expectation.*
4. *The Saints Anchor Rightly cast.*
5. *Christs New Command.*
6. *Of Offences.*

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By the Late Worthy and Faithful  
Servant of Jesus Christ  
*John Tillinghast.*

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Published by his own Notes.

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LONDON,

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bard Street and Cornhill. 1663.



# SEVERAL TREATISES.

1. The Christian's manner of walking in Christ.  
2. A plain treatise made to shew in  
3. The duty of Faith; and in particular



4. The duties of a Christian.  
5. Christ's New Commandment.  
6. Of offences.

By the Late Worthy and Faithful  
Servant of Jesus Christ  
John Tillotson.

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## To the Reader,

**I**T is a matter of Lamentation to those who are left behind, that so many Sons of Si-on are transplanted to eternity, whose Counsels, Prayers, Experiences—might have been very useful, (if the Lord had seen it good to continue them on earth) towards the directing, helping, and comforting, many weak, doubting, and despondent souls in their journey towards Heaven. And amongst others in our day, the death of that gracious, and sweet-spirited man, Mr. Tillinghast, deserves much to be lamented. But there is matter of rejoicing in the midst of our mourning for the Saint; in that, death bringeth them to the Possession of those Promises, which before they were but heirs under age unto. As Christ said to his Disciples, John 14. 28. If ye loved mee, ye would rejoyce because I said, I go unto the Father, for my father is greater than I. So if we rightly loved the Saint, we would rejoyce when they go unto the Father, for then they receive the End of their faith, and then they enjoy the chiefest object of their hope, even eternal life.

And it is our great mercy, who still remain, that although the Author of the ensuing Treatises, was plucked away like a blossom in the prime, yet he hath left us so many useful instructions about the Promises, the life of Faith, and hope, &c. that it may be said of him, by these, he being dead, yet speaketh. We forfeited all our mercies in the first Adam by sin,

## The Epistle

and could never have attained unto grounded hopes, of grace, or glory; if the Lord had not wondrously entered into Covenant with us, in, and for the sake of Christ, the second Adam. But now there are given unto all that are in Christ, 2 Pet. 1. 4. exceeding great and precious promises, that by these they might be partakers of the Divine nature.

Promises are divine Engagements, wherein (as with reverence we may speak it) the Lord doth give his own faithfulnesse for a security to our faith and hope,

Oh what manner of admiration is here! that the God of glory should condescend so far as to come under Engagements to poor, sinful, and unworthy creatures! and still there is more matter of astonishment, if it be considered, what glorious things are put under Promise to the Saints. even God himself, Heb. 8. 10. This is the Covenant that I will make with the house of Israel; after those daies, saith the Lord, I will put my Lawes into their minde; and write them in their hearts, and I will be to them a God;

Christian, what wouldest thou have more? is not God thy all in all? is there not enough in God to answer all thy desires, to satisfy all thy longings, to supply all thy wants? behold thou hast him in the Promise, he hath made over himself to thee in the way of a Covenant, he hath engaged himself to be thy God. If the Lord had promised onely earthly enjoyments, health, wealth; though it had been in great abundance, and mountains of gold, and heaps of Pearls, &c. yet it had been nothing in comparison of this, to say, I will be thy God.

Thou art rich indeed, who art in Christ, all the Promises

## To the Reader.

Promises are thine, and so God thine, and therefore all thine. Thou mayest in all straits, exigencies and necessities, go to God in the way of the Promise, for the improvement of any of his Attributes, that thou standest really in need of the use of, for they are all engaged for thy advantage. When Satan useth his policy against thee, then thou mayest say, Lord thou hast promised to be my God, and so thy Wisdom is engaged for mee; O! let mee find that improved, for the defeating my subtil enemy in his enterprizes.

When thou art assaulted with strong temptations, which thou art no way able to withstand, or hast some great difficulty in the way, to hinder thee in coming up to any duty, or to obstruct thee in the exercise of any grace, as faith, patience, humility, &c. Then thou mayest say, Lord; thou hast promised to be my God, and so thy Power is mine. Onow let it be improved for my help and assistance against these difficulties which are too strong for mee to overcome: and so for all other Attributes of God, thou mayest in all times of need claim an interest in, and by the Promise plead a laying of them out for thy good.

I am perswaded that many of the fears, doubts, disquiets, &c. Of many Christians, about their eternal conditions, and their great distances from assurance, take their rise hence, because they do not clearly understand, or are not thoroughly perswaded, that the way of Gods making over himself unto souls, is the way of a Promise; that a Covenant is that whereby the Lord giveth us hold of himself in this life; and whereby he giveth us assurance of all the blessings which are to be enjoyed in another, and a better life. Were they heartily and explicitly convinced, that the enjoyments of God which they are to look for

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## The Epistle

here, must be by Faith, and so through the glasse of a Promise, then they might find that they have had many such injoyments of God, which they have overlooked.

The great temptation of this age is, to look more to a life of sense and feeling, than to a life of Faith, to look more to a Christ within, than (in the way of a Promise) to a Christ without. Many will own none as injoyments of God, but inward feeling of supports, quickenings, enlargements, consolations, &c. It is no longer than they enjoy these, that they think they enjoy God; whereas they ought to let out their hearts in the way of a Promise to God, through Christ for such mercies, when they are under the deepest sense of the want of them; and there are as real injoyments of God in such out-goings of the heart to God, as in those sensible in-comings of joy and comfort, &c. For, the life of Faith consisteth in such an out-going of the whole heart in the way of a Promise, Christ-ward, hence Faith is called a coming to Christ, John 6. 35. He that [cometh to mee] shall never hunger; this is expressed by beleeving in the latter end of the vers. [he that beleeveeth on mee shall never thirst.] So that Faith is the motion of the whole heart Christ-ward; Faith doth not consist so properly in beleeving that Christ is thine, or that thy sin is pardoned; — as, in the letting out thy heart to Christ in the way of the New Covenant, for his righteousness, and the remission of thy sin, &c. And if this were duly considered, souls would never in their lowest, saddest, and most deserted conditions, be shy of beleeving; for who can question at any time whether they may thus let out their hearts to Christ, or no? and yet the doing this, is beleeving, yea the properest act of faith consisteth



## To the Reader.

fiſteth therein; and if at any time a ſoul be inabled by grace to this, then it hath a ſweet injoyment of God and Chriſt in the Promise, though ſenſible quickenings, &c. be wanting, for no act of Faith can be without an enjoyment of God.

If thou beſt inabled with thy whole heart, to take hold of Gods Wiſdome, and Power, &c. in a Promise, thou doſt as really injoy God, ſo long as thy ſoul ſticketh cloſe to him there, whileſt the ſenſible improvements of thoſe divine Attributes, are denyed thee, as thou doſt afterward, when theſe are granted. And the ſame may be ſaid for any promiſed Mercy, if the heart be thoroughly drawn out Chriſt-ward in the way of the Promise for it, in its proper ſeaſon, as when that mercy is ſuitable to the preſent condition, &c. there is as real an injoyment of God in ſuch a waiting for it, as in the after fruition of it; for there is the life of faith, before it is afforded, and Faith cannot be without a fruition of God. The proper time of Abrahams aſking Faith for Iſaac, was before Iſaac was given Rom. 4. 19. And being not weak in faith, hee conſidered not his own body, now dead, — verſe 20. He ſtaggered not at the Promise of God, through unbeleef, but was ſtrong in Faith, — So that enjoyments of God by Faith, may be as well before as when a promiſed mercy is afforded. I do not ſpeak againſt looking for ſenſible feelings of Chriſts preſence within, in enlargements, and quickenings, &c. but againſt judging theſe the onely enjoyments of God, and againſt looking more for theſe, than for out-goings of heart to Chriſt by Faith; whereas the beſt way to attain more of theſe, is to act Faith on the Chriſt of God, who is without us, in the way of a Promise for them. The Lord would

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## The Epistle

take care of Christians comforts, if they were more careful to own his faithfulness in his Promise.

And if you would be successful in any of your dealings with the Promises, then be sure that your souls do clasp hold of Christ therewith, for all the Promises in him are yea, and in him Amen.

And seeing the faithfulness of God is engaged for the accomplishment of all Promises. Oh what sweet encouragement doth this afford, to exercise hope on him, for all those mercies which are promised, and which we are yet without!

Christians are exceedingly backward to the exercise of this grace of Hope, which might be of admirable use to them; and most averse to exercise it about eternal life, which is the highest and chiefest object of it.

Some hope, not onely for temporal, but also for spiritual mercies; necessary in some conditions they are exercised in, as under deadness of heart, they hope for quickenings; under streightnings, they hope for enlargements; under witherings, they hope for flourishings of grace; but where is the soul that is hoping for the glory of God? Rom. 5. 2. A hoping for Heaven, and the life to come? it is the casting hope within the vail that rendereth it of use as a Soul-anchor, that secureth against the storms of affliction, and temptation which are met withall in this World.

A great reason of the sinking of many under these, is, because they cast away their Anchor (the hope of eternal life) when the tempest riseth highest, and when they have most need of it. It is very sad to observe, that carnal men are so high in their Hopes for Heaven, who have no grounds for hoping; and

## To the Reader.

on the other hand, that Christians are so low in their hopes, who have such firm grounds for them.

There is 1. A hope of desire, 2. A hope of Assurance, or Confidence.

Christians, you may sometimes bee under such doubts, and questionings about your conditions, as you may not be able to conclude with a hope of confidence, and Assurance, that you shall enjoy God to all eternity.

But a Hope of Desire after the enjoyment of God as the chiefest good, as reckoning nothing such a matter of Hope, as full fruition of him, and Jesus Christ to all eternity, this Hope of Desire under the saddest desertion you may keep up, and sin if you do not, Cant. 3. v. 1, 2. Cant. 5. 6. The Spouse sought her beloved, when he had withdrawn himself. As under the hidings of Christs face, the Saints may have a Hope of Desire to see his face again on earth, so as well may they then long to see him face to face in Heaven.

The Saints should say, when will the Bridegroom of our souls come? when shall we have full fellowship with him? when shall we have full embraces in his arms? when shall we enjoy the promised everlasting rest? when shall we have a full freedome from all sin, and suffering? thus Paul had a Hope of Desire to be dissolved that he might be with Christ, Phil. 1. 23. and Rom. 8. 23. We groan within our selves; that implyeth a wearinesse of the present condition, but the inducement was the Hope of Glory; (waiting for the adoption, the redemption of our body) but where is the soul that is under a weariness of its present Condition, not barely to be freed from burdens and afflictions, but out of a want of heavenly glory,

## The Epistle &c.

and a full communion with Jesus Christ, O Christians! you can never want a ground thus to hope, and therefore put on your Helmet, the Hope of Salvation, cast forth the Anchor, and that within the vail, that your Lord may find you looking for the blessed hope of his coming.

We shall add no more but this, that the Lord, graciously granted us the priviledge to be ear-witnesses, that diverse of the Sermons in these Treatises, for the substance of them (giving allowance to such defects of the Emanuensis, which cannot but bee expected ordinarily) were preached by that servant of Christ Mr. Tillinghast, and others are, as they were found in his own hand-writing; Some Sermons are wanting, but could not be gained; yet these being so useful, we were unwilling the world should be without them; so desiring that the blessing of Christ may accompany these Labours,

*We remain*

10 Month  
24th day  
1656.

Thy Servants  
for Jesus sake.  
Samuel Petto.  
John Manning.

THE

## The Contents.

The Promises made and fulfilled in Christ, from  
2 Cor. I. 20.

	Pages
<b>T</b> he Text opened.	1, 2
Doct. That all the Promises of God made to sinners in Jesus Christ, shall <i>most certainly</i> be fulfilled and accomplished.	3
That all the Promises of God run in Christ, or are made to us in Christ.	ibid.
The Promises distinguished into absolute and conditional.	
1. Absolute Promises.	ibid.
2. Conditional Promises.	4
Propos. 1. That all the Promises of God, whether those that are absolute, or such as are conditional, they do all run in Christ, or are made to us in Christ.	5
1. That it is so.	ibid.
2. Six Reasons, Why it is so.	from p. 8, to 13
3. The Use.	
1. That the first work of the soul, is to come to Christ.	ibid.
2. How miserable is the condition of all those that stand off from the Lord Jesus Christ; this shewed in several particulars.	from p. 15, to 18
3. Then how blessed is their condition, who are married to the Lord Jesus Christ.	19
4. Of Examination in several particulars.	22
5. Of Exhortation.	23
Quest. How may a soul know that its evidence is true?	A 4



## The Contents.

true? Answered in three particulars.	ibid.
6. Use. To those that are without Christ; to come to Christ.	p. 34, to 38
Twelve Objections answered.	from p. 29 to 38
Propos. 2. That all the Promises of God made to sinners in Jesus Christ, shall certainly and assuredly be fulfilled and accomplished.	39
The Proposition proved from the great Obligations lying upon God the Father, and Jesus Christ; to see to it that the Promises be fulfilled.	
Five Engagements that lye upon Jesus Christ to see them fulfilled.	from p. 39, to 41
Seven Engagements lying upon God the Father, to see the Promises fulfilled.	from p. 42, to 44
Four other particulars; to prove the certainty of fulfilling the Promise.	45
Nine Objections answered.	from p. 45, to 50
Quest. How may I come to know when the Promise is near fulfilling; answered.	51
Quest. What doth the consideration hereof afford us, as matter of comfort? Answered.	52
Quest. What may wee learn hence, as our duty? answered in six particulars.	from p. 52, to 54
Absolute Promises made to Sinners as Sinners, from <i>Isaiah</i> 57. 17, 18, 19.	
Doct. THAT the Promises of Grace, or the free Promises of the Gospel, are made to sinners, or to persons as sinners, under the notion of sinners.	56
The Doctrine explained and opened.	57
The truth of the Doctrine proved.	60
Four Reasons of the Point.	61, to 65
	Five

## The Contents.

<i>Five Objections answered.</i>	66, to 71
<i>Use 1. Hence wee may see the mistake of many persons, who look upon the Gospel, and all the Promises thereof as made to Saints, whereas they are to Sinners.</i>	73
<i>Use 2. Then here is ground of incouragement to the vilest of sinners, to come to the Promise.</i>	75
<i>Use 3. Then how exceedingly just and great will the condemnation of those sinners be, who reject these Promises of grace?</i>	77
<i>Four aggravations of such sinners sins.</i>	79
<i>Use 4. Of Comfort to poor souls.</i>	81
<i>Sixteen Objections answered.</i>	81, to 84

The Life of Faith, from 2 Cor. 5. 7.

<b>T</b> He Text opened.	85
Doct. That the <i>Life of Faith</i> is the proper life of Saints in this world.	
The Doctrine proved.	86
<i>Quest. 1. What it is to live by Faith? answer, that it is for a soul constantly, quietly and orderly, to rest upon the Promise and Power of God, for the obtaining of all good, expected, or hoped for, the removing, or turning to good, all evil present, or feared. This description is branched out into these particulars. 1. The Act it self, with the manner of acting. p. 88, to 94. 2. The ground of Faith. p. 94, to 101. 3. The extent of this living by Faith.</i>	103
<i>Quest. 2. What are the principal differences betwixt the life of Faith, and the life of Sense? answered in eight particulars.</i>	104, to 113
<i>Quest. 3. Wherein is the Life of Faith to be exercised?</i>	

## The Contents.

<i>exercised? Answered.</i>	115
<i>Qu. 4. What are the things themselves whereabout Faith is to be exercised? Answered.</i>	115, to 118
<i>Quest. How doth Faith act, as touching any of those things?</i>	118, to 120
<i>Quest. How doth Faith act in Justification? Answered in six particulars.</i>	121, to 136
<i>Qu. Wherein doth lye the advantage of the soul, that liveth by Faith in Justification above another that concludeth his Justification from sense, from what he seeth or feeleth? Answered.</i>	137, to 143
<i>Q. What is it that hindereth a soul from living by Faith in Justification? Answered.</i>	144, to 147
<i>2. That a Christians Sanctification is to be carried on, in a way of Faith, or beleeving.</i>	148
<i>Quest. 1. Wherein is Faith to be exercised in our Sanctification? Answered.</i>	ibid.
<i>Qu. 2. How doth Faith act, or put forth it self in this business of Sanctification? Answered.</i>	
<i>1. As to our Mortification.</i>	149
<i>2. As to our Vivification.</i>	152
<i>Quest. 3. Why is a Christian to live by Faith for Sanctification? Answered.</i>	153
<i>Quest. What is the difference between that Sanctification which ariseth from an enlightened conscience, and that which ariseth from Faith, or beleeving? Answered in five particulars.</i>	155, to 160
<i>3. The Life of Faith in Expectation.</i>	160
<i>1. What those things are that Christians wait for, or expects by Faith?</i>	
<i>1. The fulfilling of the Promises.</i>	161
<i>2. The return of his Prayers.</i>	162
<i>3. The return of Gods Countenance.</i>	163
<i>4. The</i>	

## The Contents.

4. *The Churches Deliverance.* 164
5. *The ruine of Gods enemies.* *ibid.*
6. *The Lords second coming.* 165
2. *How the life of Faith acts in this businesse of a Christians Expectation.* 165, to 169
3. *The Reasons, why a soul is to expect mercy in a way of Faith.* 170
4. *What waiting is that, which comes from Faith? Answered in several particulars.* 171
- Several considerations to move us to wait upon God in Faith.* 173, to 180
- Quest. But when is the set time, then I could wait for it, if I knew but that? Answered.* 181
- Quest. How shall I come to wait upon God in a way of Faith? Answered.* 182.

The Saints Anchor rightly cast, from *Heb. 6. 19.*

- T***He coherence.* 185
- The Text divided.* 186
1. *A description of a Christians hope; What this hope is? It is a patient, and an assured expectation of the accomplishment of the Promises of God; this is opened and proved.* 187
  - How hope is resembled to an Anchor in four particulars.* 191
  - The Excellency of this Anchor above others.* 192
  2. *The Properties of this hope, sure and stedfast, and that in these respects.* *ibid.*
  3. *The place where this Anchor is cast, that is within the vail.* 193
  1. *What is the meaning of this phrase within the vail?* *ibid.*
  2. *What is that within the vail, that a Christians hope*

## The Contents.

- hope can found upon? this is answered in several particulars. 195, to 199
3. Why Christians hope must bee fixed within the vail? ibid.
- Use. This truth doth call upon many souls to remove their Anchors.
1. Such as rest in Morality. 200
2. Such as cast their Anchor in the outward Court of Profession. 201
3. Such as cast their Anchor in the Sanctuary, in the outward visible Church. ibid.
- Several things by way of Motives, to provoke and encourage souls to cast their Anchor of Hope within the vail. 205, to 211

### Christs New Commandement, from John 13.34.

- T**He words opened. 212
- Dost. It is the command (one of that great commands of Jesus Christ) that Saints should love one another. 214
1. Why Saints should love one another; nine reasons given for it. 214, to 217
2. How Saints may have their hearts brought up to the practice of this duty of love.
1. Love Saints as they are Saints. 217
- Several considerations to set this truth home upon our hearts. 219
- Four directions to bring our hearts up to the practice of this duty. 221
2. Love, though thou art not loved. 222
- Four Considerations to move us to it. 223
3. Account thy self least of Saints, and judge every one better than thy self. 224
- Three



## The Contents.

Three considerations to move us to this.	235
4. Get a heart taken up with spiritual things.	236
5. Walk wisely.	227
6. Look not so much upon what is evil, as upon what is good in thy Brother.	239
7. Put not an evil construction upon that which may have a good put upon it.	230
8. Get forbearing spirits.	ibid.
9. Consider, all are but men.	232
10. Acquaint your selves with one anothers spirits more.	233
11. Improve one anothers gifts and graces more.	234
12. Take as little notice as possible may bee of injuries.	235
Objections answered.	235, to 238
The Use.	239

### Of Offences, Matthew 18. 7.

<b>T</b> He words opened.	239
The Observation; Offences, they are a real and heavy judgement upon the World, or, the woe of Offences, it falls upon the World.	240
1. What an Offence is? shewed.	241
2. That there is an aptness in the world to be offended, as appears by five particulars.	242
3. That Offences are a real and heavy judgement upon the world, as appears by six particulars.	243, to 247
4. Why Offences fall as a real and heavy judgement upon the world, four reasons given of it.	248, to 250
5. How may we know when the world is justly offended? Answered in three particulars.	250, to 253
Use 1. Then, all things considered, the world hath little	

## The Contents.

little cause to rejoyce and make themselves merry with the falls and offences of the godly. 254

*Qu.* How may I escape this woe? *Answered.* 255

*Use 2.* O then, let all the people of God take heed how they offend the world. 256

*Quest.* What shall I do? how shall I walk, that I may not fall and offend the world? *Answered* in nine particulars. 256, to 258

*An Objection answered.* 258

Matth. 11. 6.

**O**FFENCE is twofold; either Offence taken, or Offence given, what they are? 259

Of either of these, there is an Offence good, and bad. 260

1. A good Offence given; what that is, in four particulars. *ibid.* 2. A bad Offence given; what that is in three particulars. *ibid.*

Offence taken, likewise is good, and bad.

1. A good Offence taken, what that is, in two particulars. 262

2. A bad Offence taken, what that is; in five particulars. *ibid.*

*Case 1.* How far am I to have respect unto that Offence, which another doth, or will take? *Answered.*

24 QC 62 263.

*Quest.* How may wee know when the rise of an Offence is from wilfulness only, or from weakness and wilfulness together? *answered in eight particulars.* *ibid.*

*Case 2.* What is to be done, when the case is such, that I must offend on the one hand, or the other? or thus, when the case is such, that I stand between two parties, contrary to each other, and must offend the one of them, whom am I in this case to chuse to offend? *Answered.* 264, 265



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dustrious in it, wherein the work of the present  
*Generation* lies. How a man may find out that  
part of it which is properly his work. How it may  
bee so carryed on as God may bee served.

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24 OCT 62



## The Promises made, and fulfilled, in Christ.

2 Corinth. 1. vers. 20.

*For all the Promises of God in him are yea, and in him, Amen.*

**T**He Holy Ghost tells us, *Heb. 6. 17, 18.* That God willing more abundantly to shew unto the heirs of Promise, the immutability of his counsel, confirmed it by an Oath, that by two immutable things, wherein it was impossible that God should lye, we might have strong consolation.

Answerable hereunto our Text presents us with two immutable things, as the sure and certain foundation of all our inward support, and Christian consolation.

The first is the *Promises of God*, which are immutable, *yea, and Amen.*

The second is the *Son of God*, Jesus Christ, in whom these Promises are, who also is immutable, *yesterday, and to day, and for ever the same*, as *Heb. 13. 8.*

The words are an Universal Proposition, wherein we have,

1. *A Subject*, the Promises of God, to which is added a note of Universality, *ALL the Promises of God.*

B

2. *Some-*



2. Something *predicated* of this Subject, and that is,

1. That all these Promises of God are in Christ, IN HIM, IN HIM, twice used, that is in Christ, whom the Apostle had spoken of, *vers. 19.* the Son of God, Jesus Christ, who was preached:-- *in him*, denotes the same person here as there, and there it is expressly spoken of Christ; Christs Person is the Store-house of all the blessed Promises of God. If we would partake of any Promise, we must look to Christ for it.

2. That all the Promises of God *are true and faithful*, and shall most certainly upon this account, because they are in Christ, be fulfilled. This the Apostle shews, in saying that the Promises in Christ are *yea, and Amen*; that is to say, they are true, faithful, constant, immutable, unalterable, shall most certainly be accomplished; for as *yea and nay*, in the eighteenth verse being joyned together, do signifie as much as inconsistent, mutable, variable, uncertain, &c. *Our words towards you was not yea and nay*; that is, the Doctrine in which wee, my self, *Silvanus* and *Timothens* preached amongst you, it was not an uncertain, doubtful Doctrine, a Doctrine which wee sometimes call truth, and sometimes errour, which wee preach up one day, and preach down the next; no, but *in him was yea*; that is, the Doctrine of Christ, which wee preached amongst you, it was *yea*; that is, a true, faithful, immutable, unalterable Doctrine, that which wee do, and ever shall own for truth; so that when the Apostle saith, *The Promises of God are yea*, it is in effect to say, they are true and faithful, &c.

*Amen*

*Amen* likewise signifies as much as *yea*, it being an adverbial speech, signifying the truth and certainty of the thing which wee speak of; hence *Rev. 3. 14.* to shew the truth and faithfulness of Christ, hee is called *the Amen*.

Now whereas the Holy Ghost useth two words of like signification, it serves to strengthen our faith the more in the assurance of this; that the Promises of Christ are true and faithful, and shall certainly bee fulfilled; as much as if hee should speak it over and over, the Promises of God in Christ are true and faithful, yea verily they are true and faithful.

The words thus opened, shut up themselves again in this general Proposition, *viz.*

*Doct. That all the Promises of God, made to sinners, in Jesus Christ, shall most certainly bee fulfilled and accomplished.*

This general doth branch forth it self again into these particulars, *viz.*

1. That all the Promises of God run in Christ, or are made to us in Christ.

2. That all the Promises of God, made to us in Christ, shall most certainly bee fulfilled.

Propos. 1. That all the Promises of God run in Christ, or are made to us in Christ. This in the general may bee made to appear from that known distinction of the Promises, which ranks them into *Absolute* and *Conditional* promises of grace, or unto grace; both which run in Christ, are made to us in Christ, onely in Christ.

1. *Absolute Promises*, such wherein God requires nothing of the creature, but gives all freely, they run all in Christ, and are made to us in

him, and the good things promised in them are conveyed to us through him, and no other.

Of this sort are all those Promises of the New Covenant, wherein God promiseth pardon of sin to us, to make us his children; promiseth his Spirit, sanctifying grace, obedience, persevering grace, heaven, &c. All these are made to us in *Christ*, who therefore is called *the Mediator of the New Covenant*, Heb. 8. 6. chap. 12. 24. *Messenger of the Covenant*, Mal. 3. 1. *Prince of the Covenant*, Dan. 11. 22. His blood is called, *The blood of the Covenant*, Zach. 9. 11. Heb. 10. 29. chap. 13. 20. Yea hee is called, *The Covenant it self*, Isa. 42. 6. chap. 49. 8. to shew that all absolute promises, such as are the promises of the New Covenant, they run all in *Christ*, who is the Messenger, Prince, Mediator of this Covenant, yea the Covenant it self; so that there is not any one absolute promise in all the Book of God, but it hangs upon *Christ*, it runs in him, is made to sinners in him, fulfilled for him, &c.

2. Sort of Promises are such as are *Conditional*, or promises *unto grace*, wherein God promiseth such and such good things to his children being so and so qualified: Now all these promises, as well as the other that are absolute, are made to sinners in *Christ*, who is, as I may so say, the first qualified person. For, look as the first *Adam* being a publick person, and the common stock, and root of all mankind, did by his fall or disobedience, draw all the threatnings of the just and holy Law of God upon himself first, and then by way of natural conveyance did derive them unto all his posterity after him, because standing for them

them as a common person in their room, and they coming forth of his loyns; even so in like manner, the Lord Jesus Christ our second *Adam*, being a common person as the first *Adam* was, and the stock or root of all his seed, he by standing and fulfilling the Law of God (which the first *Adam* brake) did draw all the good things promised therein unto himself first, and then by way of spiritual and supernatural conveyance, derives them unto all those which are his seed. So that there is not one promise of the Law of God, but it centers it self, as I may so say, in Jesus Christ, who hath fulfilled this Law of God, and from him is given forth both that grace to which the promise is made, and also that good thing whatsoever it be, which is promised to that grace.

By this in the general, wee may see how that *all the promises of God, whether those that are absolute, or whether such as are conditional, they do all run in Christ, and are made to us in Christ.*

Having thus in general cleared up this truth, I shall come now more particularly to shew you,

1. *The truth of this*, that it is so.
2. *Some reasons why* it is so.
3. *Shall apply it.*

In order to the clearing of the thing, that it is so, I shall premise this, *viz.* That those several promises of grace, glory, &c. good things here and hereafter, which the Father hath made to Christ, they are not made to him for himself, hee in this respect, having no need of them, or that the Father should make promises of such things to him, hee having a proper right in, and unto all these things, by vertue of his co-equality with the Fa-

ther, yea injoying and possessing of them; and therefore hath no need in respect of himself, that these things should bee given to him by promise, which are his by proper right, but they are made to him respectively, as hee is our Surety, and common person occupying our room, and standing in our stead, who of our selves, had no right to any of these things, no nor Christ neither, though hee had a personal right, as co-eternal, and co-equal with the Father, yet as hee stood for us, and in our stead, had no right but what hee hath by promise.

Now then, if this can bee cleared, that all the promises of God are made to Christ, taking this for granted which wee have premised, and which in it self is also clear, that they are made to Christ not for himself, who had no need to have these things given to him by promise; but for us, whose Surety hee is, and common person, then will the result be clearly and evidently what we have laid down and asserted.

*That all the promises of God made unto us, are made unto us in Christ.*

The thing therefore to be cleared, is, That all the promises *are made to Christ*, which being cleared, the other follows, That they *are made to us in Christ*.

To clear this, I shall begin with the first promise that ever was made to mankind since the fall, *viz.* That promise made to *Adam*, Gen. 3. 15. which as it is the first promise which ever fallen man heard of, so it is the grand promise (as I may so say) that upon which all the other promises hang, and have their dependance, and therefore



therefore look how this promise runs, to whom this is made, wee may conclude (this being the grand leading Promise) that all the other goin the same way, run to the same person.

Now if you read the words, you shall see it clear, that the promise is primarily made, not to *Adam*, but to the *Seed of the Woman*, i. e. *Christ*, *The Seed of the woman shall --* God doth not make a promise to *Adam*, that hee shall *break the Serpents head*, but the promise runs first to the *Seed of the Woman*, that is *Christ*, that hee should do it, and to *Adam* through the *Seed of the Woman*, i. e. *Christ*.

And further, if wee come downward to *Abrahams* time, and look to the renewal of the promise with him, wee shall finde that it still runs to *Christ*, and is made to him, *Gen. 22. 18*. The promise is made to *Abrahams Seed*, now that is expresly meant of *Christ*, as appears, *Gal. 3. 16*.

Yea further, this is clear from the Levitical types and shadows, which as they were shadows, so may I say, they were promises of good things to come, representing things to the spiritual eye, as done already, and enjoyed already. Now what did they all point out to us, but only *Christ*? All the *Sacrifices*, *Oblations*, &c. of the Law did point out *Christ*, and did all center in him the great *Sacrifice*.

Onely there is this difference betwixt Types and Promises, the Type is terminated and hath its end in the Antitype, so soon as the thing typified or shadowed cometh, the type or shadow, ceaseth any longer to be; but not so the promise; for although the good thing promised be per-

formed, yet the promise remains still, so that in case a poor creature have had such a mercy, and lost it again, yet hee may go to the Promise again and again for it.

I might further illustrate this from some titles given to Christ in Scripture, as of a *Husband*, an *Heir*, hee is *the Heir of all things*, therefore made to him as the primary Heir, therefore all come by a Mediator. Christ is the *Way*, therefore no coming down of promises but in Christ; but I pass this over.

*Quest. Why is it so?*

*Ans.* Because God would hereby convince the creature that hee is *fallen*. Whilst Adam stood, all promises and mercies, did immediately come from God to man without the intervening of a Mediator, or middle person; but now man being fallen, God will not make him so much as one promise of a mercy, nor bestow one mercy upon him, but through another; that so the creature may come to see that hee is fallen from his first station, and is not now in that station that once hee was.

2. Because God would hereby convince the creature of that absolute necessity that hee hath of Christ, and closing with Christ: Why? Because all the promises are made in Christ, and therefore without some close with Christ, the creature cannot assure himself of any of those good things, held forth in the promise to be his. Thou canst not enjoy a promise without a Christ, a promised mercy without a *Christ*, no special, spiritual privilege, but promised to Christ. So that the necessity doth hereby appear, though thou mightest attain

attain much of morality, yet thou canst not hence attain to interest in any peculiar promise without Christ. So that if thou hast not Christ, thou canst not call God Father, nor canst not say thy sins are forgiven; *As many as received him, to them hee gave power to be called the Sons of God,* John 1. 12. *In whom wee have redemption through his blood, the forgiveness of sins,* Ephes. 1. 7.

3. Because God would have us to pitch our Faith upon the person of his Son, and not barely upon the promise, and therefore he hath so ordered things in his divine wisdom, that the promises should all hold on Christ, and bee *Yea and Amen* in him. Had God made promises to souls, and these promises not made to them in Christ, wee should sit down, and take up our rest short of Jesus Christ, wee should pitch upon the promise, and rest there, never looking any further, nor so much as once eying Christ himself; but now God hath linked all his promises to his Son, yea stored them up in him, that so our Faith might look further than to the bare Promise, to the person of Christ, in whom all these Promises are, and so take up our rest in Christ himself, not in the Promise. Hence Christ himself is the great Promise, God first promiseth him, and all the other Promises are ours by verue of our right to, and interest in him first. All good things are given, first by giving Christ; there is a Christ first, and entertaining of that Christ, *how shall hee not with him give us all things?* Rom. 8. 32. As to instance in the Promises God hath made of pardon and forgiveness, these Promises are not (as one saith) as the pardons of a Prince, which meerly contain an expression of his Royal word

word for pardoning, so as wee in seeking of it do rest upon, and have to do onely with his Word and Seal, which we have to shew for it; but Gods Promises of pardon are made in his Son, and are as if a Prince should offer pardon to a Traytor upon marriage with his Childe, whom in and with that pardon hee offers in such a relation; so as all that would have pardon, must first seek out for his Childe. So wee, would wee have pardon, wee must first look out to Gods Son, whom hee freely offers in Marriage to us first, and so then after solemnization of Marriage between Christ and our Souls, the promises of forgiveness, and all other promises are ours; for having first a right to the Person of him who is *sole Heir* of the Promises, wee have a right to, and an interest in all those Promises he is Heir of.

As when a man marries a Woman, his Marriage to her gives him a right and title to all her estate; So our Marriage to Christ himself, is that which gives us right and title to all those precious Promises that are in him, and all the good things promised in them.

4. Therefore hath God made all his Promises in Christ, *that so the Person of his Son might bee in more esteem with us.* Hence it follows, that a soul married and united to Christ, hath by vertue of this Marriage-union, and the relation hee stands in to Christ, a right and title to every Promise in the Book of God, and hee may boldly go and lay claim to the same, as his own and proper right, by vertue of the interest hee hath in Christ as a Husband, in whom are all the Promises. If hee meet with a promise of *forgiveness of sin*

sin, as that *Isaiah 43. vers. 25.* hee may go to it, and lay claim to it, and challenge it as his, and say, the promise of forgiveness of sins it is mine, it belongeth to mee, my sins are done away, for it is in Christ, and I have chosen him for my Husband, If hee meet with a promise of *Sanctification*, as that *Ezek. 36. vers. 26, 27.* hee may challenge it as his, and say, this is mine, and I shall be sanctified, God will give mee a new heart, &c. So if hee meet with a promise of *Teaching*, as that, *John 14. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, hee shall teach you all things,* So when hee meets with a promise of *strengthening and supporting grace*, in a day of temptation, hee may lay claim to it, as that, *2 Cor. 12. 9. My grace is sufficient and for thee.* So when hee meets with a promise of having *sin mortified* in him, as that, *Rom. 6. 14. Sin shall not have dominion over you.* So when hee meets with a promise of *life and quickening*, as that, *John 14. 19. Because I live, yee shall live also.* Of *Fruitfulness*, as that, *Psal. 92. 14. They shall still bring forth fruit in old age, they shall bee fat and flourishing.* So when hee meets with a promise of *Perseverance*, as that, *Jer. 32. 40. I will put my fear in their hearts, that they shall not depart from mee.* So, when with a promise of having his *Prayers answered*, as wee have many, hee may challenge it. Thus a soul married to Christ, can come and challenge, lay claim to every Promise, as a Wife can challenge the goods of her Husband as hers, shee having a propriety in them, which another Woman, who doth not stand in such a relation to such a person, cannot,

5. Because



5. Because God would have his Son Christ to be *all in all*; Gods design is to advance his Son, and make him *all in all*, not only in himself, but to us, that wee might look upon him as *all in all*, and account him our *all in all*; and therefore all the Promises God hath made to us, are made unto us in him, so as that whatsoever wee seek for, wee might finde it in Christ, and acknowledge him (as hee is) *all in all*. Therefore all the promises of our Justification, pardon of sin, &c. are in him, that Christ might bee *all in all* in that. The promises of the giving of grace are *all* in him, that Christ might bee *all in all* in that. The promises of encreasing of Grace in him, that Christ might bee *all in all* in that. The promises of acceptance of our duties in him, that hee might bee *all in all* in that. The promises of assistance to, and in duty in him, that hee might bee *all in all* in that. The promises of Perseverance here, of Glory hereafter, are *all* in him, that Christ might bee *all in all*, both in respect of our being kept here, and blessed hereafter. If the promises of Mercies wee receive, were made out of Christ, we should look on Mercies, and not acknowledge our selves beholding to Christ. If wee have peace, it is from him; comfort, it is from him; if wisdome, it is from him; if light, it is from him, who is the Light of the World, that wee might acknowledge Christ in all.

6. Because God would make his Promises, so as that his Children might not be deprived of the benefit of them. God once made a promise to man in himself, and hee lost it, and was deprived of the good and benefit of it. God therefore ever since will

will have his promises run in another, and a surer Chancel, that so his children may not deprive themselves, or bee deprived of the benefit of them; and therefore the Apostle in the Text saith, That *all the Promises of God, are yea, and Amen*, i. e. true, faithful, immutable, shall bee fulfilled, and that upon this very account of their being in Christ; *in him they are yea, in him Amen*; as if hee should say, There could be no certainty of the Promises, were they not *in him*. Adam once had promises for himself, and his Seed, and lost them, but the Promises are in him, and therefore upon this account they are true and faithful, shall be accomplished; the Heirs of Promise shall not fail, or come short of the things promised to them.

*Use 1.* Are these things so, that all the Promises are made to us in Christ, then hence I may learn, *that my first work is to come to Christ*; I say, *the very first work of the Soul is to come to Christ*. Why? because I can have no right or title to any one mercy, but by *coming* to him, yea until I am *come* to him, for it is my close with Christ that gives mee right and title to all.

*Coming to Christ*, or beleeving, is the great and only qualification that gives a man right and title to the great Promise of forgiveness, yea, and to all other Promises.

Hence when I read in Scripture of such and such Graces that God hath promised to give, as hee promised to give Repentance, Humiliation, Obedience, &c. I am first of all as a poor Sinner, yea even whilst I want these things, to go to Christ immediately, and not to think to get these things first, and after that to go to Christ, because  
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the promises of these things are made to mee only in Christ, and *coming to Christ* is that which gives mee right and title to the Promises that hold these forth; yea no spiritual good thing can be in mee, or injoyed by mee, let mee toyl ever so much, till *I come to Christ*, for all spiritual good comes in by vertue of the Promise, all which is in Christ, and given forth to souls in the way of coming, and no other. This informeth us how to look on all those Scriptures wherein Promises are made to Duties or Graces, or made conditionally to something in us; they are made primarily to Christ, and then to works and qualifications as in Christ. So, when Promises are made to Repentance, Humility, and Self-denial, they are made to Repentance in Christ, humility in Christ, to hungering and thirsting after Christ, as they are wrought by Christ, *Without mee yee can do nothing*, John 15.5. *It is God that worketh in us*, it is not in man that worketh.

So that these qualifications being urged, other Scriptures urge that they cannot bee without Christ, and so wee come to reconcile them, and make these Scriptures agree. When ever we annex promises to such works and qualifications, when wee injoyne promises out of Christ, wee put men upon an impossibility.

Obj. *But this doth destroy Works and Qualifications.*

Ans. Wee desire to see works and qualifications, let these bee urged before the soul taketh the comfort of coming, but not before *coming to Christ*. Before the soul can say, *Christ is mine*, it is to see these. A soul walking in looseness and  
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prophaneness, cannot so conclude, before a soul can say, *Christ is mine*, there are these. But a poor soul ought to *come* to Christ first, and this maketh the Golden Rule good, all Scriptures be for Christ, and do testifie of him, *John 5. 39.*

*Use 2.* Then *how miserable is the condition of all those that stand off from the Lord Jesus Christ.* Thou sinner, which dost stand off from Christ, so long as thou dost thus, thou canst not of right claim or challenge any one promise in all the Book of God, and how sad a condition is this for a poor soul to be in, wherein hee cannot lay claim to one promise?

1. *It is the greatest comfort and support to a gracious heart when hee is under afflictions, temptations, &c. that hee hath a stock and store-house of Promises to go unto;* if hee fall into sin, hee hath a promise of forgiveness to run unto; if hee bee under temptation, hee hath a promise of support; if hee bee weak, hee hath a promise of strength; if dead, hee hath a promise of life; if ignorant, hee hath a promise of teaching; if perplexed with fears of falling away, hee hath a promise of perseverance to run unto, in every condition hee hath one promise or other to comfort him, relieve him, stay, support, stablish him.

But now on the contrary, the condition of that soul that stands out against Christ, is of all most sad, most deplorable, most to be lamented, most dreadful; why? because in whatsoever condition hee is in, hee hath *no promise* that hee can have recourse unto; if hee sin, hee hath *no promise* of pardon, so long as hee stands off from Christ. If hee bee in prosperity, hee hath *no promise* that God

God will keep him in that condition. If hee bee in adversity, hee hath *no promise* that God will relieve, comfort, support him in that condition. If hee bee tempted, hee hath *no promise* that God will deliver him out of, or preserve him in that condition. If hee pray, hee hath *no promise* that God will hear him. If hee stand in need of any mercy, spiritual or temporal, hee hath *no promise* that God will give it. How woful is the condition of such persons? no tongue can expresse it, nor heart conceive it.

2. That soul which hath a right to the promise, and the promise going along with him, *hath the presence of God, and the protection of God going along with him*, for Gods presence and protection go, where his *promise* goes. When *Israel* went out of *Egypt* towards *Canaan*, they had the *promise* going with them, and as the *promise* of God went, so they were guarded, the Angel of God went with them, one while was before them, another while behinde them, to guard them wheresoever danger was approaching, So a poor soul which hath a right to the *promise*, in every condition hath Angels guarding of him, and God with him, whereas that soul which hath no right to the *promise*, which is the condition of all that stand off from Christ, they are left, as God saith of *Ephraim* when hee was gone from God, *Like a Lamb in a large place*. A Lamb in a large place is in danger every hour to bee rent in peeces with Doggs and Wolves, &c. So the soul without the *promise*, is every moment in danger of perishing.

3. That soul which hath the *promise*, *hath God his friend*, for God is a friend where his *promise* goes,



goes, *Abraham* had the *promise*, and God was *Abrahams* friend: But now that soul which hath *not the promise*, God is an *enemy* to that soul.

4. That soul which hath the *promise*, all things work together for his good, health, sickness, riches, poverty, want, abundance, all work for his good; there is a combination together of all things to serve that man, and to work him good. That soul which hath *not the promise*, all things work together for his evil; if rich, riches hurt him; if poor, poverty hurts him; if well, and in prosperity, that undoes him; if sick, and in adversity, that undoes him too; there is a combination of all things to work his ruine.

5. That soul which hath the *promise*, all the creatures are his friends; for God makes a league with the creature in the behalf of all those that are in league and covenant with himself, as *Hos. 2. 18.* *And in that day will I make a Covenant for them with the beasts of the field, and with the fowls of Heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battellont of the earth, and will make them to lye down safely.* But that soul which hath *not the promise*, all the creatures are his enemies, all are banded against him. When hee goes abroad amongst the creatures, hee goes amongst so many mortal enemies; yea let but God give the word of command, and say to the army of his creatures, fall on, fall on upon that sinner, and presently if hee eat, his meat will choak him; if hee breathe, the Aire will poyson him; if hee walk in the streets, the houses will fall upon him; if hee goes abroad in the fields, the beasts will tear him, and

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devour him; where-ever hee goes, where-ever hee is, whatsoever hee does, hee is in continual danger.

6. That soul which hath the *promise*, the *Law* hath nothing to do with him; it cannot curse him, or condemn him, for hee is not under the Law any longer, but hee is under Grace, *Rom. 6. 14.* But that soul which hath not the *promise*, the *Law* hath to do with him, the *Law* curseth him, hee is under a continual curse: When hee eats, and drinks, and sleeps, the *Law* curseth him; when hee is walking abroad, talking with his neighbours about his ordinary employments, the *Law* curseth him; when hee prayes, and cries out of his sins, &c. yet still the *Law* curseth him; for, there is nothing can remove the curse of the *Law*, but the *promise*, and that hee hath no right or title unto.

7. Finally, that soul which hath the *Promise*, all in God is on his side, and laid out for him; the *Justice* of God is on his side, and *Mercy* on his side, the *Truth* of God makes for him, the *Power* of God, the *Wisdom* of God are laid out for him; but that soul which hath not the *Promise*, all in God is against him, all the Divine Attributes are his *Enemies*, and act against him. The *Justice* of God, that is against him, that cries, Damn the sinner, the *Mercy* of God is against him, and saith *Mercy*, Justice do what thou wilt with that Sinner; I will not speak a word for him, for hee hath nothing to do with mee. The *Truth* of God that is against him, that speaks not a word of peace or comfort to him. The *Wisdom* of God, and the *Power* of God, these act against him

too. How miserable then is the estate of that man or woman, that stands out against Jesus Christ, hee hath nothing to do with the *Promise*, and wanting the *Promise*, how woful his condition is, you have a little heard.

Use 3. Then how blessed is their condition who are married to the Lord Jesus, why all the *Promises* are theirs. Having Christ for thy *Husband*, thou hast this as a *Joyneure* with him, all the *Promises* of God in him made over unto thee. So that is there any good thing in Heaven or Earth that God hath by *Covenant* and *Promise* given his people? all this is thine. All good things in this life given by *promise*, they are *thine*; glory hereafter given by *promise*, it is *thine*. Is *justification* given by *Promise*? it is *thine*; is *Sanctification*? it is *thine*. Look wharsoever it is which is the *gift of promise*, it is *thine*; for the *promise* it self is *thine*, all the *promises* *thine*, Christ being *thine*, and therefore all it gives, is *thine*. The *Cabinet* being *thine*, the *Jewels* are *thine*; the *Field* being *thine*, the *Treasure* is *thine*; thou mayest feed upon all, cloathe thy self with all the rich and good things which the *promise* brings.

If a poor-beggar-woman that hath not a penny, or foot of Land, should marry a Noble-man, that hath great coffers of gold and silver, large possessions, she may now go about from one coffer to another, and say, all this is *mine*, all this silver & gold is *mine*; and shee may ride from one Manor to another, and say, all this Land is *mine*, and all these Trees are *mine*; why they are all my *Husbands*, and I have a *propriety* in him, and so a *propriety* in them. So a poor soul that is married

to Christ, hee may read over every *promise*, and say, this is *mine*; hee may look Heaven and Earth over, and say, *all is mine*, all that is good in either is *mine*, for all is the estate and inheritance of my *Husband* Christ, and I have a propriety in him, and so in all.

There is never a poor Scullion, nor a Drudge, nor a Chimny-sweeper, but if his, or her soul be married to Christ, hee may go about and look the world over, and hee may read the Book of God, and look Heaven over, and say, *all is mine*, for all these things are given by *promise*, and the *promise* is *mine*, Christ in whom all the *promises* are, being *mine*. Saints do too little think of this, what they are as they are in Christ, and married to him, were our hearts ever full of such actual thoughts and considerations, I am married to Christ, I am united to him, and therefore all the *promises* are *mine*, all the good things *promised* here, and hereafter, are *mine*, they would not go about as they do, moping and mumping, and dreaming all their daies, neither rejoycing in their inheritance, nor acting for their heavenly Husband.

O Saints ! take a view of the *blessedness* of your condition, look it over in the height, and depth, and length, and breadth of it, bee proud of it, so as to vex the Devil, and shame, and provoke the world. Look upon your selves as you are, and esteem your selves as you are. Do not go about whining and whuling, and say, *O, I have nothing, none is so poor as I*; you shame and disgrace your Husband; hath Christ married you, and hath hee such a great estate? is hee so transcendently rich

rich in promises, and what hath hee given you nothing? You would make Christ an ill Husband. Well may sinners bee shie, and afraid to be married to Christ, when Saints by their carriage, their whining and whuling, and complaining, speak so ill of him.

Yea, whether you speak as you should do, whether there be any truth or reason in that you say, let wise men judge. If a man that hath many vast possessions of Land, and chests of mony, and shops, and ware-houses full of rich commodities, should say to his neighbour, *I have nothing*, I am afraid I shall starve, or come to the Parish ere long, would not they count him mad? So when a Saint which hath a Magazine of promises, multitudes of precious promises, the meanest of which is of more worth and value than a Kingdome, shall whine, and say, *I have nothing*; I know not what to do, or how to live. —

Object. *Aye, but will some poor soul say, Indeed were I sure that all these promises were mine, I would not say so, but alas that is my burden, I fear there are none of them mine; they indeed whose these promises are, are rich, and such may rejoyce, and so could I were these mine, but my affliction is, I fear they are not mine.*

Ans<sup>r</sup>. To thee poor soul, I say, *Rowl thy self on Christ, come to him, and all are thine.* Coming to Christ (as I said before) is that which gives a man right and title to all the promises; for, by coming to Christ, thou art married to Christ, by marriage to Christ, all the promises are thine. Do not therefore stand querying, Are they mine? Are they mine? and run to this grace, and look



to the other qualification to make it out, whether they are thine or no, no, but say to thy soul, *Coming* is that which makes all *mine*; *Coming* makes Christ *mine*, and in him all the promises *mine*; whether they are *mine* or no, as yet, I will not stand now upon that, however I know (suppose the worst, that they are not mine) what will make them so, and that is *coming*; I will therefore now venture upon Christ, if I have never *come* to him yet, I will now begin; and then I know if Christ receive mee a poor sinner, as hee hath promised that hee will (*For him that cometh to mee, saith hee, I will in no wise cast out*) that all these shall streightway bee *mine*, and I shall bee rich, as rich as any, being now by *coming* married to Christ, made one with him, and so enriched with the goods and substance of my Husband Christ.

Use 4. *Of Examination*, for the creature to look if it hath interest in Christ, if thou hast, then the promises are thine. That soul that hath interest in Christ,

1. *Prizeth Christ as its head, and looketh upon the absence of Christ as worst of all*: It hath enough if it hath seen the face of Christ, all is nothing if his face bee hid. O let it go through Hell it self, nothing goes so neer to the soul, as to lose the *presence* of Christ.

2. *It desireth to bee under the Government of Christ, by the Spirit of Christ*, it desireth to follow the teachings of Christs Spirit.

3. *It longeth for the appearance of Christ*, Titus 2. 13. *whereas the world cannot endure it*. A poor creature may bee under temptation, and not finde these things, but at one time or other, hee  
may

may finde these; some longings, when will Christ come?

Use 5. Of *Exhortation* to all that have Christ, *clear up your interest in Christ*, and the more comfort will you take in the promises. Now for the clearing up the souls interest in Christ.

1. *Study the knowledge of the Grace of God more*: The more inward feeling knowledge there is of the Grace of God, the more thou shalt have thy interest in Christ cleared up.

2. *Labour for a believing frame, Faith is the evidence of things not seen*, Heb. 11. 1. *After yee believed, yee were seated*, Ephes. 1. v. 13.

3. *Labour to distinguish between true and false Evidences.*

Quest. *How may a soul know that its evidence is true?*

Ans. 1. *If thy evidence for life and sa'vation doth transform, change, and renew the soul*: The heart, that before it had an evidence, was exceedingly proud, now is wonderfully humble; now it findeth corruption dying. The soul that before was dead to any duty, now it acteth, duty is pleasant, a priviledge. Now at that time it is humbled, and admiring God, and cryeth out, What shall I say? What shall I do? O what shall such and such corruptions lodge within mee? When there is a purging the soul, then the evidence is true.

2. *If thy evidence, when it is lost, bee out of thy power to recover it again, when it is enjoyed, out of thy power to keep it*: When it cometh in at first by an *Almighty Power*, throwing down all before it, and thou losest it, and canst not regain it, it is a sign, it is no evidence of thy own making, for

if it were of thy own making, thou mightest get it up again. Nor it is no evidence of the Devils making, to humble the soul, to make God all, to make the soul more watchful.

3. If thou wouldest clear up thy interest in Christ, then *entertain nothing that may go against that interest*; Some things do darken it; as,

1. *Groundless fears and surmises*, give not way to such fears, for the further off you will be from God, they drive you from God.

2. *Giving way to reason against thy Faith*; Some souls will dispute out the case to the utmost; nor to mee, and not to mee, and so stand reasoning out Faith. It is Faith whereby thou must see thy interest, if thou blindest the eye, how shalt thou see? I speak not to loose livers.

3. *Unsteadfastness in the doctrine of Christ*. As a mans principles are, so is his Faith; if his principles bee uncertain, so is his Faith; If his knowledge bee to and fro, hee is not settled: Do not change opinions as men do fashions; I mean in the principles of grace, foundation truths, of the Righteousness of Christ, Justification, &c. for if thou dost, thou shakest all; for thy evidence being from thence, this being taken away, thou fallest.

*Use 6.* To all that are *without Christ*: Are these things so, that all the promises are made to us in Christ, then *Come to Christ*: How should the consideration of this provoke every poor beggar-ed soul, now to make a close with Jesus Christ. Thou poor soul, which if thou wert to dye to morrow, hast never a *promise* to run to, to take comfort in, to bear thy poor dying soul upon; *O come*

to Christ, and all shall be thine, for all the Promises are his, they are all in him, and by having him, thou shalt have all.

Oh souls ! did you but know the worth of Christ in this respect, I mean considering this, that all the promises are stored up in him, you would not go quietly out of this place, you would not sleep one night more, without hearts breathing after Christ, and rowling your selves on him. Saith Christ to the woman of Samaria, Joh. 4. 10. *If thou knewest the gift of God, and who it is that saith to thee, give mee to drink, thou wouldest have asked of him, and hee would have given thee living water.* So say I, poor soul, if thou didst but know the gift of God, Jesus Christ, if thou didst but know the worth of Christ; If thou didst but know what precious promises, what multitudes of them, and what transcendent worth is in every one, the meanest of them, are in Christ, thy heart would not contain without breathing, thy tongue would not bee silent any longer without asking the Father to give thee this Christ.

Oh how many poor souls, now here, which did they but know the worth of one promise, would now cry out to God, O Christ, Christ, Christ ! Lord give this Christ to mee, and to mee. Were the worth of promises known, then the worth of Christ, in whom all the promises are, would be better known.

Put case, man, woman, thou wert sure thou shouldest dye to morrow, and hadst now all the sins that ever thou hast committed from the cradle to this day, lying upon thee, and burdening of thee, and thy conscience tormenting thee for them,

them, and thou wert at Hell gate, and Hell fire ready to receive thee, and swallow thee up for ever, what then in thy account would a *promise* of pardon and remission of sins, a *promise* of Heaven and Eternal life bee worth? What? Why all that I have in the world, saith the man, yea a whole world, ten thousand worlds, were there so many, or had I so many.

But it may bee some of you are so blockish and senseless, and regardless of things of this nature, that by this that I have said (you are so little acquainted with such things) you would not know the *worth of a promise*, therefore to speak in a more familiar way; and to shew you the worth of a promise a little from things you do know.

Put the case, now man, or woman, thou wert condemned to dye some cruel death, full of the greatest tortures that can bee imagined, such a death as some Histories tell us one *Ravillac* which traiterously murdered the King of *France* was put to, who had first one of his hands cut off, then the other; then was carried to the place of execution, where hee had the flesh of his body plucked off with burning red hot pincers, and then incisions and holes were made into the fleshy parts of his body, and there they poured in scalding melted lead, and so kept him alive some daies torturing of him in this, and a more cruel manner, till in the end hee died. Now suppose thou wert condemned to dye such a death as this was, and this were to be executed upon thee to morrow, if so be the Prince should come to thee over-night, and give thee a *promise of pardon*, that hee would pardon thee, and save thee from this cruel death, what



what thinkest thou (suppose the case were so) in thy account, would such a *promise* bee worth? O I am perswaded, if the case were so, thou wouldst not know how (thy heart would bee so extraordinarily taken) to speak the worth of it; the very hearing of a word of pardon at such a time would so overcome thee, as that thou wouldst be ready to dye for joy.

And poor soul, know it, that such a *promise* as this, is but a *poor promise*, not worth the being called a *promise*, in respect of the *promises* of God in Christ; the meanest, the least of which are far greater, and of more invaluable worth than hundreds of such as this. This is onely a *promise* of *temporal* life, and of deliverance from a *temporal* punishment, which may last three or four daies; but the *promises* of Christ, are *promises* of an *eternal* life, and of deliverance from *eternal* torments; and if one of these *promises* of Christ are of so great, and of such invaluable worth, then what is Christ himself, in whom *all the promises* are, in whom there are *innumerable promises* of such great value, every one of which, sinner, shall be *thine*, Christ being *thine*.

O sinners, sinners! did you know but the *worth* of a *promise*, and so the *worth* of Christ, your hearts would presently fall in love with him, and you would run about as the Spouse in the *Canticles* (who having lost her beloved, and knowing well by good experience the worth of him) did till shee had found him, shee runs about the streets seeking of him; shee meets one, and asks him, Can you tell mee of my Beloved? No, away shee goes, and runs to another, Can you tell mee of  
my

my Beloved ? No; So you should have men and women now do, if they did but apprehend what a *promise* were *worth*, you should have them go home, and the man would not bee at quiet to eat his dinner, or go to bed at night, but hee would run to such an honest man his neighbour, and say, O good neighbour, I was told to day what *unspeakable worth* the *promises* are of, and how that all these are to bee had in Christ; Can you tell mee how I may come to have this Christ *mine*? that so all these may bee *mine*; and if hee could not answer him satisfactorily, hee would run to the next honest man his neighbour, and ask him after the same manner; Ah were the *worth* of *Promises* known, you should have many a poor man here that hath a godly wife, or a godly childe that knows Christ (though it may bee hee hath little cared for them) now go home, and the husband would say, Ah wife ! I heard the *worth* of *promises*, and that all these are in Christ, couldest thou tell mee somewhat of Christ now ? And the Father or Mother would say, Ah Son ! ah Daughter ! (indeed I have not loved thee as I should, but childe) I heard the *worth* of *Promises*, and that all these are in Christ, couldest thou tell mee somewhat of Christ now ? And if poor sinners would do thus, how many godly wives hearts would leap to hear this, coming from their carnal husbands, and godly children, to hear this from their carnal Parents ?

Sinners, O close with Christ ! then all the *Promises* shall bee yours.

Some of you are Mariners, and going out to Sea, and now suppose (as such things have befallen others)†

others) your ship should sink under you, or be cast away by stress of weather, as soon as you are in the Ocean, what would a *promise* then, a pardon of sin, of God being your God, be worth?

Some of you are Souldiers, and though you are here, yet you do not know how soon you may bee called out to meet your enemies in the field, and suppose there, thou that now drinkest, and art merry, shouldest be shot thorow, or run thorow, and lye wallowing in thy blood, and gasping for breath, what then would a *promise* of the forgiveness of thy sins, of Heaven, everlasting life, be worth? *O come to Christ.*

Obj. 1. *My sins are so great, I dare not come.*

*Ans. 1.* Greatness of sin should not keep thee from Christ, who came to save the greatest sinners, 1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*

2. Thy greatest sin is, not to come to Christ. Unbeleef is the greatest sin under the Gospel.

*Mark 16. v. 14.* Afterward hee appeared unto the eleven as they sat at meat, and upbraided them with their unbeleef and hardnes of heart, because they beleevd not them which had seen him after hee was risen. *Luke 24. v. 25.* Then hee said unto them, O fools, and slow of heart to beleve all that the Prophets have spoken. *Rom. 11. v. 20.* Well, because of unbeleef they were broken off -- If it were under the Law, then much more under the Gospel; but so it was, *Psal. 78. v. 18. to 23.* And they tempted God in their heart, by asking meat for their lust, yea they spake against God, they said, Can God furnish a Table in the Wilderness? vers. 20. Behold hee smote

*smote the Rock, that the waters gassed out, and the streams overflowed; Can hee give bread also? Can hee provide flesh for his people? v. 21. Therefore the Lord heard this, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel, v. 22. Because they [beleevd not] in God, and [trusted not] in his salvation, Heb. 3. 19. They could not enter in, because of unbelief.*

The sentence of damnation in the Gospel is pronounced against sinners, not as sinners, but *unbelievers*, Mark 16. v. 16. *Hee that beleeveth, and is baptized, shall bee saved, hee that beleeveth not, shall bee damned. John 3. 18. Hee that beleeveth not is condemned already, because hee hath not beleevd in the name of the onely begotten Son of God, Vers. 19. This is the condemnation, that light is come into the world, and men loved darkness rather than light. Vers. 36. Hee that beleeveth not the Son, shall not see life, but the wrath of God abideth on him. 2 Thes. 2. 12. That they all might bee damned, who beleevd not the truth.*

3. Saints of former ages have made this a ground of encouragement, not of discouragement. *Psal. 25. 11. For thy names sake, O Lord, pardon mine iniquity [for it is great.]*

4. All manner of sin, the greatest is pardonable. *Mark 3. v. 28. Verily I say unto you, All sins shall bee forgiven unto the Sons of men, and blasphemies, wherewith soever they shall blaspheme, but hee that shall blaspheme against the Holy Ghost, hath never forgiveness.*

5. Gods design in the last age, is to declare the exceeding riches of Grace. *Ephes. 2. 7. That in the ages to come, hee might shew the exceeding riches*

riches of his grace, in his kindness towards us, through Jesus Christ.

This is shewn in pardoning great sinners.

Obj. 2. But had I a broken heart I could come, mine is as a flint, I dare not.

Ans<sup>r</sup>. Either it is in thy power to get this, or out of thy power; the former none will grant, if the latter, then come to Christ for it. The way to have thy heart broken, is, to come to Christ. Goats blood dissolveth the Adamant, which the hammer cannot break; so the blood of Christ dissolveth the Adamantine heart. Zach. 12. 10. They shall look upon mee whom they have pierced, and they shall mourn for him, as one mourneth for his onely Son, Ezek. 16. last. That thou mayest remember, and bee confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.

Obj. 3. But I shall presume in coming to Christ.

Ans<sup>r</sup>. 1. Not so long as thou expectest all, not for thy merit, but his mercies sake.

2. Not so long as thou hast no resolution to have Christ, and hold any sin.

Obj. 4. But I have been an enemy to him, an opposer, scoffer at his waies and people.

Ans<sup>r</sup>. It is sad to oppose, but consider,

1. That all that ever have been reconciled, have had enmity in their natures to Christ, and his waies, which hath not hindered their reconciliation, Ephes. 2. v. 1, 2, 3, 4. Col. 1. 21. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath bee reconciled.

2. That



2. That there are many souls now in Heaven, who have acted forth their enmity in as high a way as thou hast done; what say you to Paul, and others?

Obj. 5. *But Christ doth not belong to mee.*

Ans. 1. Thou shouldest not hearken to an objection which tends to drive thee from Christ, when hee *commands to come* to him.

2. If God gives thee a heart *to come*, then is the matter out of doubt, Christ belongs to thee, for beleeving gives thee a right, Gal. 3.22. *That the promise by Faith of Jesus Christ might bee given to them that beleeve.*

3. Whether Christ belong to thee, or no, its better to cast thy self upon him, and dye in obedience, than to run from him, and dye in disobedience.

4. Whatsoever makes against Faith, is assuredly from the Devil, and not to bee beleeved, this doth so.

Obj. 6. *But I am not elected.*

Ans. 1. Election is a secret, secrets belong to God; I am not to question Gods secret will, whether or no I am elected, but to obey his revealed will, which commands to *beleeve*.

2. The way to know election being a secret, is, not to question the same, but beleeve in hope, against hope, Heb. 11. 1. *Now Faith is the substance of things hoped for, the evidence of things not seen.*

3. Upon this ground thou shalt never *beleeve*, for if thou canst not know thine election but by *beleeving*, and wilt not *beleeve* till thou knowest thou art elected thou shalt never *beleeve*.

4. By

4 By this thou wrongest Gods intention in revealing it, who never revealed it to keep souls from coming to Christ, but to strengthen their faith, *being come.*

5 Thou hereby settest one part of Gods will against another, that which discovers election, against that which requires *believing.*

6 Thy questioning thou art not elected, proves not the thing, if any thing, the contrary, because Satan the father of lies tells thee so.

Obj. 7. *But I have no power to come to Christ.*

Ans. Seek a power of God, see a promise for encouragement, *Isa. 40. 29. 30. 31. He giveth power to the faint, and to them that have no might he increaseth strength, vers. 30. Even the youths shall faint and be weary, and the young men shall utterly fall, vers. 31. But they that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint.*

Obj. 8. *But I have not a heart to seek?*

Ans. Hast no tongue neither? seek though with thy lips, God may give a heart whilst thou art speaking, *Hos. 14. 1. 2. Take words and turn to the Lord, say unto him, take away all iniquity, and receive us graciously.*

Obj. 9. *But alas, I have a long time sought a power and finde none, which hath made me weary, and to give over seeking.*

Ans. 1 God is a free Agent, and therefore will not be limited to time, or wayes in working, but will work when and how he pleaseth; and likewise an infinite being and therefore a Creature may not comprehend him in time, which

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destroyes

destroys his infiniteness, but leave him all time, to work in his own. It was *Israels* fault to limit God, *Psal. 78. 41. Yea they turned back and tempted God, and limited the holy one of Israel.*

2 Thou hast not sought perhaps in faith, therefore not found what thou seekest for, *Jam. 4. 3. Yee ask and receive not, because yee ask amiss; Israel sought righteousness yet obtained not; why? Rom. 9. 31. 32. with Chap. 11. 7. Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness, vers. 32. Wherefore? because they sought it not by faith-- So--*

3 Wilt thou say, because thou hast not, thou never shalt, this conclusion follows not.

4 God workes all for the glory of his grace, which as yet may be more magnified in denying than giving; when a soul can live no longer without a mercy, it comes with a welcome, and grace is exalted; hence God oft seems to deny a mercy, not because hee will not give, but because the extreimity is not so great as may stand with the advancement of his grace in giving. *Isa. 30. 18. And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you, Now will I rise, saith the Lord, now will I be exalted, now will I lift up my self, Isa. 63. 12, 13. 14. Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name, vers. 13. That led them thorow the deep as an horse in the wilderness, that they should not stumble, vers. 14. As a beast go th*

*Isa. 33. 10.*

goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name.

5 The longer a thing hath been sought, the more sweet, and satisfying when found: long seeking will make Christ sweeter, Mercy sweeter.

6 Thou faintest, and art weary, see what God saith to one in this condition, *Isa. 40. 28.* to the end. *Hast thou not known? hast thou not heard, that the everlasting God, the Lord the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.*

7 Adde to thy seeking, waiting; if inferiours wait on Superiours, much more should creatures on the Creator; seeking, shews want and desire, this may have self-love in it; waiting, shews subjection to God, and submission to his will, this is true Self-denial, to such, a blessing is pronounced, *Isa. 30. 18.* *Blessed are all they that wait for him.*

Obj. 10. *But I am filled with fears (as I think none) that I am a rejected person, a cast-away, and therefore in vain to come.*

Ans. This ariseth onely from *Israels* mistake, *Isa. 40. 27.* *My way is hid from the Lord, and my judgement is passed over from my God.* Yet see her folly, vers. 28. 29, &c. *Hast thou not known.*— Yea *Sion* from the same mistake saith as much, yet false, *Isa. 49. 14. 15. 16.* *But Zion said, The Lord hath forsaken me, and my Lord hath forgotten mee.* vers. 15. *Can a woman forget her sucking childe, that she should not have compassion on the Son of her womb? yea they may forget, yet will not I forget thee.* vers. 16. *Behold I have grauen thee upon the palms of my hands,*

*thy walls are continually before mee.*

It can be nothing but sin, can make thee think thus, See what God saith to it, *Jer. 51. 5. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel.*

*Obj. 11. But I have been with Christ, and since am a notorious backslider, and dare not come again.*

*Ans.* Though it hath been thy sin to run from him, yet now it is thy duty to come again to him, thou hast not been so ready to run away, but he is as ready to receive thee. Consider but one example of God to *Israel*, *Jer. 2. 3.* both Chapters.

1 Their backslidings were many, *Jer. 3. 22. I will heal your [backslidings.]*

2 They were backsliders in divers and sundry wayes, *Jer. 3. 1. Thou hast plaid the harlot with many lovers.*

3 Their backslidings in word and deed, were as foul, and great as could bee. *Jer. 3. 5. Thou hast spoken and done evil things as thou couldest.*

4 They had been backsliders for a long time, *ve. 1. 25. Wee have sinned against the Lord our God, we: and our father from our youth even unto this day, and have not obeyed the voyce of the Lord our God.*

5 Backslidings open and publick, *vers. 6. Hast thou not seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.*

6 They had before them examples of others going in such paths, with Gods anger against them, yet took no warning, *vers. 7. 8. And I saw when*



when for all the causes whereby back-sliding Israel committed adultery, I had put her away, and given her a bill of divorce, yet her treacherous Sister Judah feared not, but went and played the harlot also.

7. Against resolutions and promises, Jer. 2. 20. For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress, when upon every high hill, and under every green tree thou wandrest, playing the harlot.

8. Against corrections, Jer. 2. 30. In vain have I smitten your children, they received no correction.

9. Against Intreaties, chap. 3. 7. And I said after shee had done all these things, turn thou unto mee, but shee returned not.

10. Wilfully, chap. 2. v. 31. 25. But thou saidst, there is no hope, no, for I have loved strangers, and after them will I go.

11. They justified themselves in their doings, chap. 2. 35. Yet thou sayest, because I am innocent, surely his anger shall turn from mee, behold I will plead with thee, because thou sayest, I have not sinned.

Yet these backsliders are wooed again, and again, to return, Jer. 3. 1. Thou hast played the harlot with many lovers, yet return again to mee, saith the Lord. v. 4. Wilt thou not from this time cry unto mee, My Father, thou art the guide of my youth? And vers. 7. I said, after shee had done all these things, turn thou unto mee, vers. 12. Go and proclaim these words towards the North, and say, Return thou backsliding Israel, saith the Lord, vers.

14. Turn, O backsliding children, saith the Lord, for I am married unto you, vers. 22. Return ye

*backsliding children, and I will heal your backslidings; Behold wee come unto thee, for thou art the Lord our God.*

Obj. 12. *But I fear I am but an hypocrite.*

Ans<sup>r</sup>. Come, that thou mayest be sincere: Christ calls at the door of *Laodicea*, yet a formal, hypocritical Church; yea God spreadeth forth his hands to such, *Isa. 65. 2.* compared with 3. *I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts. Vers. 3. Which say, stand by thy self, come not near to mee, for I am holier than thou, these are a smoak in my nose, a fire that burneth all the day.* What now poor soul hast thou to object, but that thou mayest come to Christ, and cast thy self into his arms and bosome?

O Come, Come, Come, behold everlasting arms open to receive thee. Come, prophane person, formalist, here's Heaven and Salvation to be had freely, if you have hearts to take it, all for a nothing-creature: O Come, Drunkard, wilt thou lye and rowl like a Swine in thy drunkenness, and not come to Christ, and have a Heaven? Swearer, wilt thou rend Gods name, and reject a Heaven? Unclean person, wilt thou prize thy lusts above a Christ, a Heaven? O no, no, Fie for shame.

Come likewise poor doubting soul, cast thy self into Christs arms, hee will not cast thee out: Take *Hesters* resolution, *If I perish, I perish*, I will perish in doing my duty, and going in to the King: *If I dye, I dye*, however I will dye doing my duty, and hanging upon Jesus Christ; say to thine own soul, as once the Lepers who sate in the gate of *Samaria*, said one to another, *2 King. 7. 4.*

If

If wee say wee will enter into the City, then the famine is in the City, and wee shall dye there, and if wee sit still here, wee dye also; now therefore come and let us fall into the haust of the Syrians, if they save us alive, wee shall live, and if they kill us, wee shall but dye. So say, If I stand where I am, I dye, if I return to old courses, I dye likewise; what then? I will venture on Christ, if hee save mee alive, I live, if hee kill mee, I can but dye. *Amen.*

Propof. 2. That all the promises of God made to sinners in Jesus Christ, shall certainly and assuredly bee fulfilled and accomplished.

Its cleared, 1 King. 8. v. 56. Blessed bee the Lord, that hath given rest unto his people Israel, according to all that hee promised, there hath not failed one word of all his good promise, which hee promised by the hand of Moses his servant.

God made a promise to Moses of giving rest, &c. to the people of Israel, this promise God was punctual to a word in the fulfilling of it: And this was a promise of the Law made to Moses the Law-giver on the behalf of that people: Now if God were so punctual in fulfilling the promises of the Law, which were made to Moses, and given into his hand for that people, that hee would not fail in a tittle; how much more punctual (think you) will hee bee, in fulfilling those promises which are made to Christ, and given into his hand for the Saints, such as all the promises of Law and Gospel now are, to the people of God.

Now for the fuller clearing of this truth, becke that it is, and must bee so, I shall lay before

you some demonstrative grounds, which may serve to strengthen and confirm our Faith in this great point, *That all the promises made in Christ, shall most certainly bee fulfilled and accomplished.*

*Demonstrat.* 1. From the Text, *They are in Christ.*

2. From the great obligations lying upon God the Father, and Jesus Christ to see to it, that the promises bee fulfilled.

*Engagement* 1. *Promises cost Christ dear before hee had them*, though they are a gift to us, yet Christ paid for them. The first Adam had the promises for nothing, but hee by his fall squandering away the promises, none of his seed could ever have been partakers of any of them, had not Christ the second Adam stepped in, and by paying a price to his Fathers Justice, redeemed the promises again. Now the price was no less than his own life, and the promises having cost Christ so dear, this obligeth him to look to it, that they bee fulfilled.

*Engagem.* 2. *Christ cannot put the promises to other use*; For, for himself hee hath no need of them; the evil Angels, and good too, God did in a manner except them from having benefit by them, when hee willed his Son to take mans nature upon him rather than theirs. Now adding this to the former, that the promises cost Christ so dear, and can be put to no other use than to bee fulfilled to his people, this may give us good assurance, both of the great engagement that lieth upon Christ to do it, and also that it shall bee done; For if a man hath bought a thing dear, and there is but one use it can be put to, hee will not fail of that.

*Engage.*

Engage. 3. *The promises are now in Christs hand.* Christ takes it ill from men, if they have a talent in their hands, and do not improve it, as in the Parable of the Sloathful Servant. Now Christ having so great a talent in his hand, as the rich treasure of the *promises*, which talent, as it may bee improved much for the glory of God, and the good of his people, so can it not bee improved any way but by fulfilling them, and in case Christ see them not fulfilled, the talent lyes by in his hand useles, which cannot but engage Christ to see to it, that the *promises* bee fulfilled; this the Apostle seemeth to hint at in the Text, when hee saith, *All are in him*, i. e. they are in Christs hand, in his keeping, and therefore saith hee, *They are Yea, and Amen*, i. e. true, certain, immutable, shall most certainly bee fulfilled, Christ will not suffer such a Talent to bee in his hand, and not improve it.

Engage. 4. *The promises are not only in the hand of Christ, but Christ hath received them of his Father for this end, that hee should give them forth to sinners.* God gave them into Christs hand, upon this condition, that hee should not keep them himself, nor let them lye by useles, but give them forth to poor sinners, as *Act. 2. 33.* Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, hee hath shed forth this, which yee now see and hear.

Engage. 5. *Christ by promise is engaged to see them fulfilled.* A mans promise layes an engagement and an obligation upon him; Christ hath promised to see them accomplished. Hee gives



us his promise upon his Fathers promise, that the promises shall bee fulfilled, *Lnke 24. 49. And behold, I send the promise of my Father upon you.* God the Father had promised to send the Spirit, here Christ adds his promise to it, as to say, *Hath my Father promised the Spirit, why I do promise it shall bee made good, for I will send him.*

Now poor soul, dost thou doubt whether the *Promises* shall be fulfilled, why consider a little what engagement lyes upon Christ, to see to the fulfilling of them.

2. I may demonstrate the truth from those *great ties and engagements that lye upon God the Father*, to see to it, that the Promises bee fulfilled. As there are great engagements lye upon Christ, so upon the Father also.

Engage. 1. *The declaration God hath made of his own name, engageth him to it, Exod. 34. 6.* God hath declared this to be a part of his Name, that hee is abundant in goodness and truth, and how can this bee, should hee not fulfil his promise?

Engage. 2. *Gods faithfulness engageth him to it, Heb. 10. 23. Let us hold fast the profession of our Faith without wavering, for hee is faithful that promised.* This was the ground of *Sarahs* beleeving, *God promised*, and though much might bee said in reason against the thing, yet judging him faithful, shee beleeveth, *Heb. 11. 11. Through Faith Sarah her self received strength to conceive seed, and was delivered of a childe when shee was past age, because shee judged him faithful who had promised.* Hence *Balaam* reasons, God is not as man, therefore cannot lye, or be unfaithful.

Engage.

Engage. 3. *Gods promise it is a part of his Covenant: what is the Covenant of Grace, but a bundle of precious Promises? Now God will not break his Covenant in any part of it. See for this, Isa. 54. 10. For the mountains shall depart, and the hills bee removed, but my kindness shall not depart from thee, neither shall the covenant of my peace bee removed, saith the Lord that hath mercy on thee. God speaks high language —*

Engage. 4. *God hath added his Oath to his Promise, Heb. 6. 17. wherein God willing more abundantly to shew unto the Heirs of Promise, the immutability of his Counsel, confirmed it by an Oath. As an Oath confirmeth another in the certainty of the thing hee swears to, and therefore saith the Apostle, An Oath is for confirmation, vers. 16. so doth it lay upon another an engagement to do, what hee hath sworn to, and indeed the great engagement that an Oath layes upon the party swearing, is that whereby the other is confirmed. Now, God hath for the strengthening of our Faith, added his Oath to his Promises; God (as with reverence I may say) should break his Oath, and forswear himself, if hee would not see to it, that the Promises bee fulfilled.*

Engage. 5. *God hath pawned and mortgaged Heaven and Earth upon it, the Covenant of the day and night, that hee will not break his promise, Jer. 31. vers. 34, 35, 36, 37. But this shall bee the Covenant that I will make with the house of Israel; after those daies, saith the Lord, I will put my Law in their inward parts — vers. 35. Thus saith the Lord, which giveth the Sun for a light to the day, and the courses of the Moon, and of the Starrs for a light*

light to the night, which breaketh the Sea when the waves thereof roar: his name is the Lord of Hosts, vers. 36. If these Ordinances depart out my sight, saith the Lord, then shall the seed of Israel cease from being a Nation before mee for ever, vers. 37. Thus saith the Lord, if the Heavens can be measured, or the foundations of the Earth be searched out beneath, then will I cast off all the seed of Israel, for all that they have done, saith the Lord. God before had made many precious Promises to Israel; now lest any should doubt of the fulfilling of them, God here layes Heaven and Earth to pawn upon it; so chap. 33. vers. 25, 26. the same with the former.

Engage. 6. God expects wee should fulfil our promises to him, and therefore by the rule of equity, hee himself will do the same, Deut. 23. 23. That which is gone out of thy lips, thou shalt keep and perform, as thou hast vowed it willingly unto the Lord thy God, for thou hast spoken it with thy mouth.

Engage. 7. God takes breach of promise exceeding ill in man, and therefore himself will not do it, Nehem. 5. 13.

To all that hath been said, let mee add a word or two more.

1. The Saints venture upon the promises, and so should bee deceived in their hopes, if they were not fulfilled.

2. They are the Saints Inheritance, Saints are heirs of promise, Heb. 4. 1. & 6. 17. God willing more abundantly to shew unto the Heirs of promise—Saints should bee deprived of their inheritance, should not the promises be fulfilled.

3. Saints

3 *Saints should sustaine injury by it, should they not be fulfilled.*

4 The experience of all Ages shew us, that God hath ever fulfilled his promise; God made a promise to the Fathers that Christ should come, this he fulfilled when Christ came, *Act. 13. 32, 33.* And we declare unto you glad tydings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that hee hath raised up Jesus again, as it is also written in the second Psalm, *Thou art my Son, this day have I begotten thee.* God made a promise to Noah, that the Earth should not be drowned—this, though the world hath stood four thousand years since, yet God hath never broken. God made a promise to Abraham, that at the end of four hundred and thirty years, his Seed should come out from amongst those that afflicted them, with great substance, *Gen. 15. 13, 14.* This God punctually fulfilled to a day, *Exod. 12 vers. 41.* And it came to passe at the end of four hundred and thirty years, even the self same day, it came to pass, that all the Hosts of the Lord went out from the Land of Egypt. God made a promise to Joseph, that he should rule over his Brethren. God made a promise to David of the Kingdome. God made a promise to Israel, that at the end of seventy years Captivity in Babylon they should be delivered, and these Promises he fulfilled. God made a promise to his people of the Spirit, *Joel. 2. Zach. 12. 10. and chap. 2. the same in 14. 15. 16.* Chap. of John and this God makes good. *Acts 2.*

Obj. 1. O but will some poor soul say, True, God hath made such a promise, but mee'thinks I see so many,



many, and so great difficulties, and discouragements in the way of Gods fulfilling the same, that I cannot think ever God will fulfill it.

*Ans.* 1. Are the difficulties or discouragements greater than those *Abraham* met with? he had a promise of a Son.

1 He waits twenty five years after the promise was made, as will appear if you compare *Gen.* 12. 4, with chap 21. 5. *Abraham* was seventy and five years old when he departed out of *Haran*, where he had the promise, *Gen.* 12. 2. and he was an hundred years old when his Son *Isaac* was born unto him, *Gen.* 21. 5. was not this a great discouragement? might not *Abraham* have said every year, sure the Promise will never come?

2 He waits so long till his own body was dead, and *Sarah* his wombe, the means by which the promise should be brought about, there was a death upon it, so as that in a Natural way there was no hope, and therefore he is said to beleeve in hope against hope, *Rom.* 4. 18. did not this much heighten the discouragements, and make difficulty greater? might not *Abraham* say, well, now I see there is no hope?

3 After God had given him a Son, yet God commands him to offer him up. Did not this make difficulty the greater? *Abraham* might say, This Son of mine is the only Son in whom the Promise is to be fulfilled, and God commands me to offer him up.

Now notwithstanding all these, *Abraham* beleeves; before he had a Son, he beleeved that God who had promised was able to perform it; and



and after, when God bids him sacrifice his Son, God still was able.

2. Gods remembrance of his promise makes him to work wonderously over the head of all difficulties, *Psal. 105. 43.* compared with the former verses, *For hee remembered his holy promise,*

3. Is any thing too hard for the Lord?

Obj. 2. *O but I have sinned exceedingly against God, since such and such a promise hath been made unto me.*

Ans. Yet God remembers his promise, *Psal. 106. 45.* compared with former verses; *And hee remembered for them his Covenant* — yet vers. 34. *They did not destroy the Nations concerning whom the Lord commanded them,* vers. 35. *But were mingled among the Heathen, and learned their works,* vers. 43. *They provoked him with their counsel;* and yet God remembered his Covenant, vers. 45. and as hee remembers his promise, so hee will fulfil it.

Christ before his death gave his Disciples a promise of the Spirit; after this they deal more unkindly with him than ever, *Peter* denies him, some sleep when hee was in the midst of his agony, all forsake him and flye, and yet Christ fulfils his promise to them.

How exceedingly did *Jehoram* the Son of *Jehoshaphat* King of *Judah* make *Judah* to sin? *2 King. 8. 18.* *Hee walked in the way of the Kings of Israel, as did the house of Abab, for the daughter of Abab was his wife, and hee did evil in the sight of the Lord.* Yet for all this, because God had made a promise to *David*, that hee should alwaies have a light, hee will not therefore destroy

destroy Judah, as vers. 19. Yet the Lord would not destroy Judah, for David his Servants sake, as he promised to give him alway a light, and to his children.

Gods Covenant, Isa. 54. 9. is said to be like the waters of Noah; when God had brought a flood upon the world in Noahs time, God sware to Noah, he would not drown the earth, as you may read, Gen. 8. 21. For the imagination of mans heart is evil from his youth,—it should be rendred, *Although the imagination.*—Such is Gods Covenant and Promise, that hee will not break it, although the heart of man be evil.

Again, thou hast sinned, what is thy sin, but a breach of the Law? Now the Promise was before the Law, and therefore thy breach of the Law cannot disanul the Promise, Gal. 3. v. 15, 16, 17. *And this I say, that the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disanul, that it should make the Promise of none effect.*

Obj. 3. *But I am a poor unworthy creature.*

Ans. The promise is a gift, Gal. 3. 22. That the promise by Faith of Jesus Christ might be given to them that beleve.

Obj. 4. *But had I something of that God hath promised, in way of pawn or pledge, I then could beleve.*

Ans. Abraham had nothing but a bare promise, and yet he beleeves, Act. 7. 5. And hee gave him none inheritance in it, not so much as to set his foot on, yet hee promised that hee would give it to him for a possession, and to his seed after him, when as yet hee had no child. Wee should beleve God upon his

his bare promise, as the Samaritans beleaved Christ, because of his own word, John 4. 41. And many more beleaved, because of his own word.

Obj. 5. O but I have waited so long for the promise, and yet it comes not, I see it not fulfilled, that my soul faints, I begin to bee without hope that ever it will bee fulfilled.

Ans. Hast thou waited longer than Abraham? Abraham had a promise of a Son, but waited twenty five years, as hath been shewed, hast thou waited yet twenty five years, or half that time.

Obj. 6. But I finde much unbelief in my heart about it, I cannot beleve the fulfilling of the promise, and therefore undonbiedly, though God could fulfil it, yet my unbelief will hinder.

Ans. 1. Can thy unbelief hinder what God would do? then is thy sin greater than the power of God.

2. Hast thou such a promise made to thee? then assure thy self thy unbelief shall never hinder it, 2 Tim. 2. 12, 13. If we beleve not, yet hee abideth faithful, hee cannot deny himself, Rom. 3. 3. What if some did not beleve, shall their unbelief make the Faith of God without effect? God forbid. Was there not much unbelief in David concerning the promise God had made to him touching the Kingdome, when hee said, I shall now perish one day by the hand of Saul? 1 Sam. 27. 1. Yet God made it good. So in Zecharias, Luke 1. when hee said, whereby shall I know this? for I am an old man, and my wife well stricken in years, v. 18, 19. yet God fulfilled it.

3. Put case thou canst not beleve God will perform it, beleve but thus much, God is able,

and it shall bee fulfilled. So Abraham did in two as difficult cases as thine, and by this Faith in the power of God obtained the promise in both, Rom. 4. 21. And being fully perswaded that what hee had promised, hee was able also to performe, Heb. 11. 19. Accounting that God was able to raise him (i.e. Isaac) up even from the dead.

Obj. 7. But God doth seem apparently to cast mee off.

Ans. God cast off the Jews, and yet hee calls them again upon this very account of his love and promise. Rom. 11. 27. For this is my Covenant unto them, when I shall take away their sins.

Obj. 8. But I have broken covenant and promise with God, and therefore God hee will break his with mee.

Ans. The good things God hath promised do not come upon the account of our Covenant, Ezek. 16. 61. Then thou shalt remember thy waies, and bee ashamed, when thou shalt receive thy Sisters, thine Elders, and thy Younger, and I will give them unto thee for Daughters [but not by thy Covenant.]

Obj. 9. But some soul will say, I do not question whether God will fulfil his promise or no, but here is my doubt, I question whether hee will fulfil it to mee such a one as I am.

Ans. 1. Thou oughtest not to make such a question.

1. Because such a question tends directly to keep thee off from beleevyng, which is that God commands.

2. Because God hath nowhere said, It doth not belong to thee, and where God doth not exclude, thou oughtest not to exclude thy self.

3. Because



3. Because such a question is first started in then by the Devil, whom thou oughtest not to hearken unto; for it cannot bee of God, because hee every where calls souls to beleeving, and therefore doth not put in questions to keep men from it.

4. Because it is such a question as thou canst no way bee satisfied in, but onely by ceasing to make it, and closing with the promise.

5. Because wee no where finde in Scripture, that ever any of the Saints made such questions, or if by reason of any distemper at any time did speak somewhat like it, yet they are afterwards either blamed, or do blame themselves for it.

*Answ. 2.* Thy very beleeving of it makes it thine, Gal. 3. 22. That the promise by Faith of Jesu Christ might bee given to them that beleeve. Hence Heb. 11. 33. Saints are said by Faith to have obtained promises.

*Quest.* How may I come to know when the Promise is near fulfilling?

*Answ. 1.* Extraordinary pressures lying upon thee, is a sign the promise is near, Exod. 2. 24. And God heard their groaning, and God remembered his Covenant with Abraham, and with Isaac, and with Jacob: and God looked upon the children of Israel, and God had respect unto them. When the pressures of Israel were so great, that they sigh and groan under their burden, then God remembers his Covenant. So chap. 6. 5.

2. Extraordinary deadness, is also a sign the promise is near. Then was the promise nearest fulfilling to Abraham, when in a natural way his body was dead, and Sarahs womb dead.

3. Extraordinary growth, A& 7. 17. But when



the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

Quest. What doth the consideration hereof afford us as matter of comfort?

Ans. There is comfort in this, That our be-  
leeving the promise shall not bee in vain. Thou  
shalt not bee ashamed of thy faith, thy hoping,  
trusting, staying upon God, *Act. 13. 23. 32.* And  
wee declare unto you glad tidings, how that the pro-  
mise which was made unto the Fathers, God hath  
fulfilled the same unto us their children.

Q. What may wee learn hence as our duty?

A. 1. Learn not to charge God foolishly; my  
meaning is, not to charge God with breaking of  
promise. There is a proneness, or aptness in the  
Saints themselves, to charge God with breach of  
promise, *Psal. 77. 8.* Doth his promise fail for ever-  
more? And to do it is a very great and provoking  
evil, *Numb. 14. 34.* After the number of the daies  
in which yee searched the Land, even forty daies  
(each day for a year) shall yee bear your iniquities,  
even forty years: and yee shall know my breach of pro-  
mise?

Q. But when do wee charge God with breach of  
promise?

Ans. 1. When because the promise carries a  
great while, wee therefore conclude it will never  
come, *Psal. 77. 8.* Doth his promise fail for ever-  
more?

2. When consulting with carnal reason wee  
come to question whether the thing can bee, or  
how it can bee, *Numb. 11. vers. 18. to 21.* You  
have wept in the ears of the Lord, saying, Who shall  
give

give us flesh to eat? for it was well with us in *Egypt*, therefore the Lord will give you flesh, and you shall eat even a whole month, until it come out at your nostrils, and it bee leathsome unto you, because that yee have despised the Lord, which is among you, and have wept before him, saying, why came we forth out of *Egypt*?

3. When the lying of great difficulties before us, make us to flye back, and run from the Promise, Numb. 14. vers. 2, 3, 4. the Children of Israel had the Promise going with them to *Canaan*, but hearing of the strength of the men, and Cities of that Land, &c. they will back again into *Egypt*, and so indeed do run from the Promise, and this, vers. 34. God calls a charging him with breach of Promise.

2. Wait for the fulfilling of the promise, Acts 1. 4. Wait for the promise of the Father, which (saith Christ) yee have heard of mee; and that with patience, Heb. 6. 15. After hee had patiently endured, hee obtained the promise.

3. Take notice of Gods fulfilling of his promises, when hee doth fulfill them. So Solomon did, 1 King. 8. vers. 15. And hee said, blessed be the Lord God of Israel, which spake with his mouth unto David my Father, and hath with his hand fulfilled it; and vers. 20. And the Lord hath performed his word that hee spake, and I am risen up in the room of David my Father, and sit on the Throne of Israel, as the Lord promised, vers. 24. vers. 56. Blessed be the Lord that hath given rest unto his people Israel, according to all that hee promised, there hath not failed one word of all his good promise, which hee promised by the hand of Moses his Ser-

vant, four times over in this one speech of his, hee takes notice of this. Although the *Promise* was made some hundreds of years before, yet hee doth not forget it at the time of fulfilling. So David did, 2 Sam. 7. 28. And now O Lord God, thou art that God, and thy words be true, and thou hast promised this goodnesse unto thy Servant; write a mark, such a day, in such a place God fulfilled his promise.

4. When thou art in streights, urge God with his promise, Psalm 119. 49. Remember the word unto thy Servant, upon which thou hast caused mee to hope. So Jehoshaphat did, 2 Chron. 20. 9. So Jacob did, Gen. 32. vers. 9, 10, 11, 12. And Jacob said, O God of my Father Abraham, and God of my Father Isaac, the Lord, which saidst unto mee, return unto thy Contry, and to thy kindred, and I will deal well with thee, vers. 11. Deliver mee, I pray thee, from the hand of my Brother, from the hand of Esau, for I fear him, vers. 12. And thou saidst, I will surely do thee good, and make thy Seed as the sand of the Sea, which cannot bee numbered for multitude.

5. When thou art in the dark, blesse God that thou hast a Word, or Promise to trust in, and relye upon; you may see this in David, Psalm 56. 4. Mine enemies would daily swallow mee up, vers. 2. and vers. 4. In God I will praise his Word, In God I have put my trust, I will not fear what flesh can do unto mee, vers. 10. In God will I praise his Word, in the Lord will I praise his Word. David was in streights, and had nothing to trust to, and three times over hee praiseth God for his Word.

6. Blesse

6. *Blesse God whensoever thou hast had a promise fulfilled, 1 King. 8. 56. Blessed be the Lord that hath given rest unto his people Israel, according to all that hee promised; which that thou mayest do, pray for the fulfilling of Promises before they bee fulfilled, 2 Chron. 1. 9. Now O Lord God, let thy promise unto David my Father bee established, &c. Compare this with 1 King. 8. vers. 15, 16. And hee said, Blessed bee the Lord God of Israel, which spake with his mouth unto David my Father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no City out of all the Tribes of Israel to build an house, that my Name might bee therein, but I chose David to bee over my people Israel. Hee that prays for the fulfilling of a Promise before it comes, will blesse God when it comes.*

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E. 4.

Absolute



## Absolute Promises made to Sinners as Sinners.

Isaiah 57. Vers. 17, 18, 19.

*For the iniquity of his covetousnesse was I wroth, and smote him: I hid mee, and was wroth, and hee went on forwardly in the way of his heart: I have seen his waies, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners.*

*I create the fruit of the lips, Peace, Peace to him that is a far off, and to him that is near, saith the Lord, and I will heal him.*

**I** Shall not spin out time about the coherence of these three Verses with the former, or in explication of them, only give you a lesson from them in general, which is this,

*Doct. That the Promises of Grace, or the free promises of the Gospel, are made to Sinners, or to persons as Sinners, under the notion of Sinners.*

I shall first clear my meaning in this Proposition, and then shew how it ariseth from these wordstaken together in the lump.

To explain my own sense, and meaning, take these two things.

1. That I speak not of Promises in general, but onely of *the absolute promises, or promises of Grace*: Concerning conditional promises is another



ther question; that which I affirm is this, *That all absolute promises are made to sinners, or to persons under that notion.*

2. That when I use the term [*as Sinners*] my meaning is no more than this, *To persons whilst they are yet without any precedaneous work or qualification, the promise is made.*

How this ariseth from the words will appear, if wee consider two things.

1. The *Promises* laid down in the words, which are four, and all *promises* of Grace belonging to the Covenant of Grace.

1. *I will heal him,* vers. 18. What healing? Why, onely a healing of the backsliding nature that is in us, this is a *promise* of the Covenant of grace, *Jer. 32. vers. 38. and 40. compared. And they shall bee my people, and I will bee their God, v. 40. And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from mee.*

2. *I will lead them.* What is that but the teaching and direction of the Spirit, promised in the Covenant of Grace? *Jer. 31. 34. And they shall teach no more every man his neighbour, and every man his Brother, saying, Know the Lord, for they shall all know mee, from the least of them unto the greatest of them, saith the Lord.*

3. *I will restore comfort to him.* This spiritual comfort is laid down as the very substance of the Gospel, the main thing aimed at in the New Covenant, *Isa. 40. 1, 2. Comfort yee, comfort yee my people, saith your God, speak yee comfortably to Jerusalem, and cry unto her, that her warfare is accomplished*

consumplished, that her iniquity is pardoned;—And therefore this too is a New Covenant promise.

4. A promise of creating peace to them that are afar off, and nigh, vers. 19. This is the very work of the Gospel, as *Ephes. 2. 17.* and therefore this promise must needs relate to the New Covenant, and so be a promise of Grace.

2. Consider the *Qualifications* of the persons to whom these promises are made, even then when they are made, qualified they are, but how, with sin enough, and too much, though not too much for Grace to mount over; *Sinners* they were in grain, and this is all their qualification.

1. Their *sin*, it was in it self exceeding great and hainous, as is expressed in these words, *The iniquity of his covetousness.* Not onely covetousness of it self, an iniquity, but an iniquity (as wee may say) there was of this iniquity. It is a phrase somewhat like that, *Rom. 7. 17. Sinful sin.* It was enough for the Apostle to call Sin, *Sin*, but that hee might speak of the evil of it in the highest and most transcendent way, hee calls it *Sinful sin*; so it was enough here for the Prophet to have called *Covetousness* by its own name, *Covetousness*, but to shew the height and transcendency of this wickedness of theirs, hee calls it, *Iniquity of covetousness.*

But 2. Though their evil were great, yet it may bee they were ready to bee reformed upon the least appearance of Gods displeasure against such waies and practices; No, *I was wroth, smote them*, saith God, and what followed, *hee went on frowardly*, was so far from being made better, that like a froward stubborne childe, grew the worse

for

for Gods correcting of him. Aye but,

3. Though hee did thus a while, yet it may bee in the end hee saw his evil, and did turn to God; No, saith God, *I have seen his waies*, as to say, Poor creature, hee sees not his misery, hee takes no notice of his waies, but runs on frowardly and foolishly; well, saith God, *I have seen his waies*, I see of what a crooked disposition hee is, how froward and stubborne; hee will not so much as once bend or bow under all my corrections, but bears himself up in waies of opposition against mee, well, saith God, *I will notwithstanding all this, heal him, &c.*

Obj. But it seems there was some qualification in him by vers. 18. for God saith, *Hee will restore comfort to his mourners.*

Ans. No, for here is nothing at all spoken of his *mourning*, but of others *mourning* for him; hee *mourns* not at all, but goes on frowardly, in the way of his heart, but others seeing him, and loving him better than hee doth himself, and seeing whither his waies and courses tends, which hee takes no notice of, *mourn* for him. As when a gracious Father hath a childe that will swagger and swear, and there is no reclaiming of him, hee, viz. the Son, goes merrily and jollily on in his way, and will bee drunk, and roar, and what not, hee sees not the evil or danger of the way hee is in, neither doth hee *mourn* for it, but his gracious Father, loving him better than hee doth himself, and knowing the evil of the way, hee *mourns*, and sheds many a tear, and gives many a groan because of him: Now when God comes to reclaim such a sinner, hee doth not onely *comfort* him,

him, but such as have *mourned* for him.

In the carrying this on, I shall shew,

First, The *truth* of it; that it is so.

Secondly, Some *reasons*, why it *must needs* bee so.

Thirdly, Answer an *Objection* or two.

Fourthly, *Apply* it.

1. Concerning the first, *that it is so*, take only a parallel place or two with this of the Text, as *Isaiah* 43. 22, 23, 24, 25. compared together, *But thou hast not called upon mee, O Jacob, but thou hast been weary of mee, O Israel, verse 23. Thou hast not brought mee the small cattel of thy burnt-offerings, neither hast thou honoured mee with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense, vers. 24. Thou hast bought mee no sweet Cane with money, neither hast thou filled mee with the fat of thy sacrifices, but thou hast made mee to serve with thy sins, thou hast wearied mee with thine iniquities, vers. 25. I, even I am hee that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* Here God considers his people in as *sinful* a condition both for sins of omission, and commission, as a people could bee in, and yet thus considered, hee makes a free, precious *promise* of grace, of the richest grace, viz. forgiveness of sins (the great New Covenant-promise) unto them. So *Psal.* 25. 8. *Good and upright is the Lord, therefore will hee teach [Sinners] in the way.* The *Promise* of teaching (another New Covenant-promise) is made to Sinners.

Obj. *But in the next verse it is said, Hee will teach the meek; so that it seems meekness is the condition of this promise of teaching.*

*Ans.*



*Ans.* There is a *twofold* teaching of the wales of God, a first or *beginning* teaching, and a *further* teaching; or a teaching as to conversion, and a teaching as to building up. Now the first is *promised* to sinners, and persons under that notion, and *meekness*, is not the condition, but the fruit of it; a soul is first taught aright to know God, and thereby made *meek*. The latter, *meekness* may be the condition of it, in some sense, for the more *meek* and humble any man is, the more is he *taught of God*; but when I call it a condition, it is not a condition to bee wrought by my self, but such a condition as is freely given to the soul in its imbracing of the free *promise*; for by laying hold of that word which *promiseth* teaching to men as sinners, I am made *meek* and humble; this qualification being now wrought in mee, God (to the soul thus qualified) now *promiseth* more and further teaching.

2. *Why* it must needs bee so.

Reason 1. *Because the Covenant of Grace it self, in the first making of it, in the continual promulgation of it, and in the application thereof, hath all along respect to persons as sinners, and therefore surely all the promises thereof must bee made to persons under that notion.* When Jesus Christ first struck hands with the Father, and entred into Covenant for man, man was then considered as a *sinner*, one that had broken Covenant with God, and was now liable to the censure of Justice, or else what need had there been of Sureries entering Bond in mans behalf. Look upon the Promulgation of this Covenant all along, and it is to man under the notion of being a *sinner*. In the very first



first Promulgation thereof to *Adam*, what was there in him Antecedent, or preparatory, save only his *Sin*? Gen. 3.

In the first clear preaching thereof by Christ and his Apostles to the Nation of the *Jews*, was it not preached to them as *Sinners*? Read Christs Commission to the Seventy, *Luke 10. 5.* First *say peace*, that this peace is Gospel-peace, is clear, because they which reject it, reject the Kingdome of God, *vers. 11.* the persons to whom this is to bee preached, they are the unworthy as well as the worthy, for they were to preach this to *all* where they came, *vers. 5.* yea they are called *Wolves*, which marks them out to bee *Sinners* of the worst sort of all, as *vers. 3.* *Behold I send you forth as Lambs among Wolves.* The order of the delivery of this is in the first place.

Out of all which I observe, that the preaching, or promulgation of the Gospel, or Covenant of Grace is to persons *as sinners*, for if so bee the persons the Seventy were sent out amongst, were *sinners*, and if so bee the first thing they were to preach to them, were *Gospel-peace*, then must it of necessity bee to them *as sinners*, without wee should conceive, that wheresoever the Gospel comes, the Spirit of God goes before, and works upon mens hearts, making them of *Sinners* no *Sinners*, and that before ever a word is spoken to them, which granted, wee have no need of the Word, you may throw away your Bibles, the Spirit doth work without them.

In the first preaching thereof to the *Gentiles*, it was to persons *as sinners*, as *Mark* last, 15. it was to be preached to *all* rational Creatures, and under

under what consideration could this be preached to *all and every man*, but this of being *sinners*, for none will say that all to whom the Gospel came were righteous and qualified persons, and yet it was to be preached to *all*.

So that at three remarkable times as ever the World saw, viz., at the first preaching of the Gospel to the World, the first clear preaching thereof to the Nation of the *Jews*, and the first preaching thereof to the *Gentiles*, the Gospel or Covenant of Grace was ever preached to persons *as sinners*; as in the Promulgation, so, in the Application, is it not to persons *as sinners*? We have an expresse place for this, Ezek. 16. vers. 6, 7, 8, 9. *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live; yea I said unto thee when thou wast in thy blood, Live--ver. 8. Now when I passed by thee, and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness, yea I swore unto thee, and entered into a Covenant with thee, saith the Lord God, and thou becamest mine. vers. 9. Then I washed thee with water----* Here wee may read of the Application of this New Covenant to the Creature, and all the benefits thereof, as our effectuall Vocation, our Justification, Sanctification, Adoption, &c. and in what state or condition is the Creature when all this is applyed to it, why see vers. 6. *polluted in its blood; Thou wast in thy blood, in thy blood, in thy blood, and then (saith God) I said unto thee, live, and that time when thou wast in thy blood, was the time of love----*

Now

Now this I say, if it be so that the Covenant of Grace in the first making of it, in the continual promulgation of it, in the application of it to the Creature, be still to persons *as sinners*; then surely all the *promises* of Grace (wherein the whole, or substance of this new Covenant lies) must likewise be to persons under that notion.

*Reas. 2. Because sinners as they are sinners, are the fittest objects of Grace and Mercy.* A man in misery whilst he is in it (whether he be sensible, or not sensible thereof) is the fittest object of mercy; when he is come out of it, he is not so fit an object of mercy as before, whilst hee was in it. So a *sinner* as he is a *sinner*, whilst hee is going on in ways of sin, is the fittest and most proper object for mercy to lay hold of; and hence the *Promises* of Grace are made to persons under that notion.

*Reas. 3. Because otherwise they could not be grace; grace bestowed upon one that hath merited the same, is not grace, Rom. 11.6. And if by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more work.*

If a man should say to another, you have done thus and thus for me, and therefore I *promise* to do thus for you, this were not grace; but to say, you have done what you can against me, and yet I *promise* to do thus for you, this is grace indeed: so here contraries destroy each other. To be free, and to be upon condition, are so directly contrary each to other, that they can never stand; let the condition be never so mean, or little, yet it destroys grace. If a man condition with another to give

give him a hundred pound by the year, for that which is not worth two pence; yet so long as he gives what he gives upon condition, its no longer a free gift, although the thing he receives bee of no value in comparison of that which he gives.

*Obj. But if God give the condition, it may bee Grace notwithstanding, as if I promise another a thing upon condition of so much money, and give him as much money as I require of him, then is the thing of grace though upon condition, because I give him the condition.*

*Ans.* Grant it to bee so, yet then it will follow, that seeing Christ gives the condition, I must first come to him as a poor sinner, under that notion, who as yet hath not the condition, that I may have the same, and so I must come to Christ first of all; and seeing I cannot come to him but in the *Promise*, I must therefore also lay hold of the *Promise*, before I have the condition. Yea further, seeing that Jesus Christ gives no Spiritual mercy but by vertue of some *promise*; it will therefore follow hence that the *promise* is made to me before ever I have the Condition; the Condition being a fruit of the *Promise*, and not the *Promise* a fruit of the Condition, and so consequently the *Promise* of Grace notwithstanding all, is made to me, as I am a sinner.

*Reas. 4. Because God would give no just reason to any to exempt themselves from laying hold of the grace of God. Now should God make promises to persons as they are thus qualified, there would be just ground for many poor souls to exempt them-*



themselves; as for instance, Should I promise a man to doe him such a courtesie, would he give me so much money, or doe such a peece of work for me, a poor man now which hath not so much money to give, or a lame man, weak, sickly men, who are not able to do such a peece of service, might justly exempt themselves; so, should God *promise* upon a condition, those that want the condition might exempt themselves.

3 For *objections*, they are many, some drawn from Scripture, and some from Reason, I shal briefly speak to the principal of either.

Obj. 1. *This is contrary to the preaching of John the Baptist, Math. 3. 2. yea of Christ himself, as Chap. 4. 17. who both preach Repentance first, Repent, for the Kingdome of heaven is at hand.*

*Ans.* Though in order of words *Repentance* is first, yet not in the order of matter, for the reason of a thing is before the thing it self; now what is the reason why they should *Repent*? why, because *the Kingdome of heaven is at hand*; What is the meaning of that? why the Grace of God, or the Kingdome of Grace; peace with God, free and full remission of sins is coming towards you (for the preaching of peace and remission of sins is called the Kingdome of God, *Luke 10. 5.* compared with *vers. 9. 11. Say peace be to this house—vers. 9. Say unto them the Kingdom of God is come nigh unto you.* And preaching of the Gospel is called preaching of the Kingdome of God. *Act. 20. 25 Among whom I have gone preaching the Kingdome of God--*) therefore *Repent*; so that we have first the declaration of the Gospel, Free Grace, full remission of sins by Christ proclaimed, and from  
such



such considerations they are to *Repent*; so that the Gospel comes first before the word of *Repentance*, and therefore it is to them as they are *Sinners*, for it findes them such.

Obj. 2. But in Matth 11. vers. 28. *Christ bids such as are weary and heaue laden to come to him; therefore men must first be weary, and heaue laden before they come to Christ, or the Promise, and therefore it is not made to them as sinners.*

Ans. 1. When Christ bids those that are *weary and heaue laden* come to him, doth it therefore follow, he excludes all others? I grant such are to come, and such are most backward and afraid to come and therefore called; but doth it follow therefore that no other must come, and that these, and only these are called? If a Prince send forth Proclamation to a company of Traytors to come in and he will pardon them; and because hee knows that there are some few among them that are so sensible of what they have done, and brought themselves into by their rebellion, that they will never come upon this general Proclamation, but for fear will run away; he therefore sends particularly to these by name, you and you who dare not come for fear of being hanged, come I will pardon you, and you; doth it therefore follow because these have a call (as it were by name) therefore now all the rest who have a general call are excluded? So here--- but,

2. This saie would I know, what is the state and condition that souls are then in when they are thus *weary and heaue laden*? Are they in the state and condition of *Sinners* or not, righteous or unrighteous persons? one they must bee,

If you say they are not *Sinners*, but righteous persons, then I ask how came they thus? is it by their being *weary and heavy laden* barely, or is it by their applying of the *Promise*? if it be by their being *weary and heavy laden*, then what need you press them to come to Christ for Justification, when as they have the same already by this their qualification. If it be by applying the *Promise*, or having it applied to them, then it will follow, that notwithstanding this their qualification, that they are *Sinners*, and so remain until they apply the *Promise*, or have it applied to them; so that the *Promise*, though wee should say it is made to them as such, yet of necessity it must be made to them as *Sinners* still, i. e. persons in a state of sin and misery, for until the *Promise* is applied unto them, though they are such, yet they are in no other or better condition than *Sinners*.

Obj. 3. But Faith is the condition of the *Promise*, And the Apostle tells us, Gal. 3. 22. that the promise is given to those that beleeve; now a person beleeving is not a *Sinner*, therefore not to persons as such.

Ans. 1. Faith is not the condition of the *Promise*, but it is the fruit of the *Promise*; if it bee the condition, I ask then, whether or no is it a condition to bee wrought by us of our selves, or doth God give it us?

If it bee to bee wrought by our selves, then is the *Promise* of Grace worse, and harder than the Covenant of Works; for though it were required of *Adam* to do and live, yet hee had then a power of doing, but so have not wee now of beleeving. Yea, no more was required of him than what was put.

put into his nature, for the Covenant of Works was written in his nature, but so is not *Faith* in ours; nay, that *Faith* with which wee go to the *Promise*, for Justification never was in our natures, for *Adam* had not this in innocency, neither was it necessary hee should have it till after the fall.

If it hee given us of God (as these Scriptures prove, viz. Ephes. 2. 8. *For by Grace are ye saved, through Faith, and that not of your selves, it is the gift of God*, Phil. 1. 29.) then it is given by vertue of some *Promise*, for God gives nothing but by vertue of some *promise*, which *promise* can be no other but the *free promise*, the *promise* of Grace, and therefore the *promise* of Grace is made to us still as *Sinners*, and *Faith* it self is but a fruit thereof.

2. As for that place, Gal. 3. 22. *That the Promise which is by Faith of Jesus Christ might be given to those that beleeve*. I answer, *Beleeving* is not the condition, but a designation of the persons to whom the *Promise* is given, i. e. to *beleevers*, or a declaration of the way in which the *promise* is given i. e. in a way of *beleeving*.

Obj. 4. *But if the Promises of Grace are made to persons as sinners, then to all sinners, for that which belongs to any as such, belongs to all as such.*

Ans. When I say it is made to *Sinners as Sinners*, the [as] is not to bee understood as noting a casualty, i. e. that their being *Sinners* is the cause why the *Promise* is made to them, for were it so, then the *promise* of Grace being only an effect of such a cause, should extend to one as well as another, where there is the same cause to produce it, and so it should by necessary consequence

reach all and every man, all being *Sinners*; but wee are to understand it onely as a designation of the present state and condition that those persons are in, to whom the *promise* is made, they are for the present in a state of sin and misery, though not this their condition, but the free love of God, and the riches of his mercy to poor souls in such a condition, is the cause why the *promise* of Grace is made to them, and so it follows not, that it is made to *every man*.

As for example, If a man dye, and give a hundred pound a year for the use of the poor, and put such a clause as this is in his Will, I will have only such poor as have nothing in the world to live upon, but are forced to beg, to partake of this my charity. Doth it hence follow, that hee gives this hundred pound yearly to all the poor which beg all the world over? Not so, it shews that it is given to such as are in the state of beggars; but it follows not, that all those all the world over, who are in that state, have a right hereto. So likewise, suppose a thousand persons were condemned, some for Treason, and some for other misdemeanours; the Prince or Judge sends a pardon amongst them to bee given forth to many of them, and therein is such a clause, that none shall have benefit by it, but such persons as were Traitors against him, and condemned for Treason; it doth not therefore follow, that every one which was condemned for Treason, should have the benefit of the pardon: No, it onely shews that persons under that condemnation are the subjects of it, but it doth not follow, all shall enjoy it, because there may be more persons condemned for that



that offence, than the pardon doth extend unto, but those to whom it doth extend, are persons under such a condemnation.

So, when wee say, the *Promises* of Grace are made to persons *as Sinners*, i. e. as they are in such a state and condition, it doth not now follow, that they are made to *all sinners*; no, but it only shews that they are persons in such a state and condition, which onely shall have benefit by the *promise* of Grace.

Obj. 3. *But thus to tender the Promises of Grace to persons as they are sinners, is the onely way to make men presume, and to harden them in their sins.*

Ans. 1. Not so, The Grace of God teacheth a quite contrary lesson, *Tit. 2. v. 11, 12.* For the Grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodlinessse and worldly lusts, wee should live soberly, righteously, and godly in this present world. *Rom. 6. 14.* For sin shall not have dominion over you, for yee are not under the Law, but under Grace. *2 Cor. 7. 1.* Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of God.

2. I grant, some from the preaching of free Grace, take occasion to presume; yet is not the fault in the grace of God, nor preaching thereof, but in themselves, and the naughtiness of their hearts. As when a Magistrate proclaims pardon freely to a company of persons in actual rebellion, if they from the grace and clemency of the Magistrate, shall take occasion to persist, or others to rise up in rebellion, the fault is not in the Magistrate, or his so doing, but in them, it is in him an



act of grace and clemency, it is their wickedness doth abuse it : so in this case.

3. Jesus Christ is set up as well to be a stumbling-stone, and a rock of offence to some, as to be salvation to others. God hath laid Christ in *Sion*, for these two great ends, 1 *Pet.* 2. v. 6, 7, 8. *Behold I lay in Sion a chief corner stone, elect, precious, and hee that beleeveth on him shall not be confounded. Unto you therefore which beleve hee is precious, but unto them which bee disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word.* Rom. 9. 33. *Behold I lay in Sion a stumbling stone, a rock of offence.* Wheresoever the Gospel is preached, there are two great designs on foot together, the greatest that ever were in the world, viz. of the eternal salvation, or condemnation of poor sinners. The one glorifies Justice, the other Mercy; what if some hearing the word of Grace, do presume, it may be God may have a secret design, that some in hearing the Grace of God, should presume and stumble at that to their eternal condemnation, which had they in love and sincerity imbraced, would have been to their everlasting salvation. The presumptions therefore of some men, should not hinder the declaration of the Grace of God.

4. So long as a man in holding forth the Grace of God, doth really aim at the bringing in, and building up of souls (knowing no better way to effect it, than preaching of Grace) abhorring from his heart the thought thereof, that any should abuse this Grace, and turn it into wantonness, if  
any

any do, hee is free from the guilt of their sin, and the danger will fall on their heads,

5. The primary care of a Gospel-Minister should bee to give children bread, if they cannot have it, but dogs will bee snatching, shall children bee starved?

6. If the Grace of God should not be held forth until wicked men will not abuse it, it must not, whilst such are in the world, for so long they will.

7. Wee are not so much to look at the consequence of an action, as whether the action it self be according to the will, appointment, or institution of the Lord Jesus Christ: Ill consequences oftentimes may, and do follow the best practices, as the bringing of some notorious Traitor, or Murderer to his Trial, may occasion others to rise up in rebellion in his behalf, yet doth not this make the act it self evil, nay it is very good, and the neglect or omission of it would be evil.

8. If because sin takes occasion by the doctrine of Grace, it must not bee preached, then must not men preach the Law neither, because sin takes occasion from that also, *Rom. 7.8. Sin taking occasion by the commandement, wrought in mee all manner of concupiscence.* Upon this ground therefore neither Law nor Gospel must be preached.

Use 1. Hence wee may see *the mistake of many persons, who look upon the Gospel, and all the promises thereof, as made to Saints, whereas they are to sinners; A sinner, quatenus, a sinner, is the proper object of the grace of the Gospel.* Now looking on it thus, there are these inconveniences follow.

1. They

1. *They never come, whilst they walk by such principles, to any stedfastness in the Faith;* for whilst they can look upon themselves as *Saints*, they think *Grace* is theirs, and the *Promise* theirs; but when the contrary, then they conclude they have no part in *Grace*, no right to the *Promise*, thus they are to and fro, *Saints* to day, to morrow *Hypocrites*; to day in Gods favour, to morrow out, like a loose bone, sometimes in joynt, sometimes out.

2. *They enjoy but little of the Spirit of Adoption*, which is a sweet childe-like frame, which makes a man come running to God, and cry, *Abba Father*. Now they enjoy but little of this, being in continual doubts whether or no they may call God Father, when they cannot see themselves *Saints*, they are afraid to do it, and when they can, they speak it but faintly, as fearing they may be deceived, God is not their Father.

3. *They do God but little service*, whilst they can see themselves *Saints*, they pray, &c. but when they cannot, they are sullen and mopish, and will do little or nothing for God.

4. *They know not how to bear afflictions*; for let but an affliction come, and they have not Faith to beleve themselves *Saints*, and then presently they cry out, This is out of wrath; Now God meets with mee for such and such sins, the affliction will undo mee, &c.

5. *Their very comforts and assurance, are but seeds of doubting afterwards*. For will the soul say, If I may conclude my self the Childe of God, when I see my self a Saint, can pray, &c. then when I cannot see my self a Saint, but the contrary,

trary, why should I not conclude the contrary, yea ought I not so to do?

6. *They are led back to an Old Testament-Faith.*

It was very usual with the Saints of the Old Testament, to conclude their condition to bee good or bad, accordingly as they found themselves to be thus and thus qualified or not, as will appear if you look into many places in the Psalms: And hence it is that wee read of so little Faith (excepting some eminent ones) and so much fear and doubting in Old-Testament Saints. Now when Saints conclude their condition in such a way, though they live in Gospel-times, yet do they go back to the Old Testament, and have an *Old-Testament-Faith*.

*Use 2.* Then here is *ground of encouragement to the vilest of sinners, to come to the Promise.* Thou poor soul, which hast been a Drunkard, a Sor, a Swine, an Adulterer, Blasphemer of the holy name of God, ten, twenty, thirty, forty years, what sayest thou to this free Grace? What hast thou to object, why thou wilt not receive it? why, art not thou a *sinner*, and is not all this to *sinners*? Why, why then wilt thou be a Sor, and go to Hell at the last, when Heaven and Salvation is to bee had, if thou wilt but *come to the promise*? O you great Sinners, think I beseech you, when you are at your cups, with your Queans, your oaths in your mouths. O doth God make *promises of Grace* to mee, doth hee proclaim, Heaven, Life, Salvation to mee, and shall I be such a wretch, and such a villain, as to go on in my sin, be drunk, and swagger, and swear, and whore, and what not? No, no, our upon these courses and practices, I  
will



will never more (since the Father is so loving, and Jesus Christ so willing to do mee good) walk as I have done.

I dare say, the serious consideration hereof, would make your hearts more to hate and abominate such waies and practices, and bring you sooner to leave them, than all the terrours of Hell, will, or can do. When a poor soul shall reason the case with himself thus; What, have I been a rebel against the good God, these ten, twenty, thirty, forty years, and is hee so gracious, notwithstanding all, to proclaim life and salvation to mee, what to mee? O then shall I still be a wretch, and sin against this gracious God, and trample under foot all his love? No, fie for shame!

Obj. O but you will say, *Indeed now whilst you are speaking, my heart is inclineable to what you say, and I have now a good minde to leave off my former courses and practices, but alas I have not power to do it.*

*Ans.* Come to Christ in the promise, and hee will give thee a power, hee can, and will overcome thy corruptions, if thou waitest on him. Thou poor soul lookest upon it now as a hard and difficult thing, to forsake such and such courses as are (according to the Proverb) bred in the bone; and thou all thy life time hast been accustomed to; but Christ can make this thou lookest upon as hard, and even impossible, easie to thee. Many a soul at his first conversion, hath looked upon it as a hard, and even impossible thing to forgoe such and such sins and lusts, which in his natural condition were his *Dalilahs*, and his heart was addicted unto, and hath verily thought hee should never  
do



do it, who yet afterwards hath found it easier by far than hee imagined, yea so easie, hee hath stood in admiration thereat, when God hath once turned his heart, hee hath found as much, yea more pleasure in the waies and service of God, than ever he found in his old courses. For when God puts a new nature into the soul, then all things go another way; now there are new principles, new apprehensions, new motives, and all the wheels of the soul run another way; when there was nothing but an old nature, then all things ran sin-ward, and hell-ward, but now God having put a new nature in, there are new motions, and all run holiness-ward, and heaven-ward.

O therefore pray to God to change your hearts, and you shall see how easie that will bee, which now you suppose so hard, and how pleasant and wonderously sweet those waies of godliness will be, which now are so grievous.

*Use 3.* Is it so, that the promises of Grace are made to persons as *Sinners*, then (I am loath to speak it) *How exceedingly just and great will the condemnation of all those sinners be, which reject these promises of Grace.*

1. How just will the condemnation of such persons be? you that hear all this, and yet go on in your old waies, you are drunkards, and will be so still, swearers, adulterers, Sabbath-breakers, scoffers, and will be so still, how just will your condemnation be? I will appeal to your own hearts and consciences, what think you of it? If God makes *promises to Sinners*, promise Life, Salvation freely to *sinners*, though as vile *sinners* as any breathing in the World, and notwithstanding all,  
you

you will be drunk, swear, &c. will it not be just you should be damned, speak *sinner*, speak out *sinner*, what doth thy heart and conscience judge of this? Will it not be *just* if God send thee to Hell to morrow, shouldest thou do thus?

If the Magistrate should send forth a general Pardon to Traitors in rebellion, and they notwithstanding all, should persist, would it not be a most just thing that never a man of them so doing should be spared, but every one should be hanged, drawn and quartered, what say you? So in this case, I have read of a godly man, who being in the presence of a profest Atheist, which beleevved neither God nor Devil, Heaven nor Hell, and opening before him the glad tidings of the Gospel, and the riches of Gods free Grace to poor *sinners*, the worst of *sinners*; in conclusion plainly asked him, What think you (O man) will it not be *just* you should bee damned, if you reject all this grace and love, if you will not beleeve this; yes (saith the poor Atheist) I confess, should I not beleeve and receive this, I deserve to be damned without mercy. *Poor sinners*, I have now opened to you the riches of Gods Grace in his *free promises* made to *sinners*, let mee now put this question to every one of you; What think you, would it not bee *just*, you should bee damned, if you hear all this, and reject it all? what thinkest thou soul, what thinkest thou? speak *sinner*, will it not be *just*?

2. As just, so also *how great* will your condemnation be, if you hear and reject all this? Hence saith Christ, *It shall bee more tollerable for Sodom and Gomorrah, Tirc and Sidon, in the day of Judgement*

*Juagment then for Corazin, Bethsaida, Capernaum: they had heard of the glad tidings of the Gospel, and yet went on in their sins, but the other not. Every sin hath a proper weight of its own, but to sin after the Declaration of Gods Free Grace to the sinner, this doubles, trebles the weight of every sin, for a man to be a Drunkard, &c. is a grievous thing, this alone will damn him, such shall not inherit the Kingdome of God. 1. Cor. 6. vers. 9. 10. but to continue a Drunkard, Swearer, &c. after hee hath heard the Gospel, and the Proclamation of glad tidings to poor sinners, this doubles, trebles the weight of his Sin, sin now is twice, thrice as heavie as before. It is an offence deserving death to begin a rebellion, but after a gracious Pardon proclaimed, to persist in it, doubles, trebles the offence. So here.*

*I shall shew you some aggravations of such Sinners sins.*

*1 You sin against more light than others do; Many poor souls there are which dwell in Turkie, and India, yea, and in many places where they never yet heard of the Gospel, in England too, which are Drunkards, &c. And alas, poor soules they are to be pittied they know no better, and therefore do no better, they never had the Gospel (which it may be if they had, they would prize it, and bless God for it) but poor souls, they remaine in gross ignorance, and therefore do thus; but now you have heard the Gospel, if you shall therefore go home and betake you againe to your Cups, and Cans, and Queans, and Oathes, &c. you will sin against more light, this you have heard wil rise up in Judgment against you and con-*

damn you, *Job. 3. 19.* And this is the condemnation, that light is come into the World, and men loved darkness rather than light. It will leave you inexcusable, *Job. 19. 23.* If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin, *Heb. 2. 3.* How shall we escape, if we neglect so great salvation?

4 You sin against more contradiction of your own Conscience; the more light, the more contradiction of Conscience, the more will Conscience tell you of your sins, and fly in your faces for them. They poor souls have not so much inward contradiction, because their Consciences are not so much enlightened. You which have heard this, cannot go home and follow your sins, but your Consciences will fly in your faces when you do it, and put you upon a wrack. O will Conscience say, thou vile Creature, didst thou not hear the other day, that the Lord made promises of grace to the worst of Sinners, and was willing to give life and salvation to the worst of Sinners; and wretch that thou art, art thou swilling in thy sins and lusts again, and dost trample Heaven under foot, what dost thou think will become of thee?

3 You sin against more Love and Mercy; to sin against love and mercy is the highest aggravation, one of them, that can be of sinning. Now you have abundance of love spread before you, which they poor souls that dwell in *Turkie*, and *India*, and *Ireland*, and *Northumberland*, and *Cumberland*, know nothing of, nor it may be never heard of.

4 You sin more wilfully; you which hear all this grace



grace, and yet go on in your old prophane courses; there is more of will in your sins than in others. If a man should have a Servant, and he bids him do a thing, and charges him to do it, or he would turn him out of his Service, and he should say, he would not do it, bid him do it himself, here now is *will*; but if this man should come to this Servant, and say I pray do this, let me prevail with you, and intreat you to do it, and I will promise you that I will make you my Son and Heir, and you shall be no longer looked upon, or accounted a Sarvant, but shall for ever be as an only Son to me; if he should still say, No, I am resolved, say what you please, I will not do it, but I will go on doing of that I am at present about, here now were *more will*. So let me say, should God come to a poor sinner, and say, Do this, beleeve on my Son, and I will promise you that I will make you my Son and Heir; if that Sinner will not do it, here is *much of will* in this.

*Vsa. 4.* Of comfort to poot souls: is it so, that the promises of Grace are made to Sinners as sinners? then see what abundance of comfort this one consideration yeelds; this rightly understood is such a bottome of comfort as no principle like it, for it will at once answer all the Objections of Satan, and Carnal fears of thine own heart.

*Obj. 1.* O saith the Devil, and thine own heart, thou art not so holy as others, canst not pray with that life, &c. that others can?

*Ans.* But may the poor soul say, True Satan, yet I am but a Sinner, and the Promises are made to sinners; were the Promises only to Saints, then woe would be to me did I want these things, but they



they are to *sinners*; and yet I am but a *sinner*; and though I cannot go to the *Promise* as a *Saint*; yet I will go as a *sinner*; and thus I may go, for they are made to *sinners*.

Obj. 2. But thou art not humbled and broken?

Ans. But still I am but a *sinner*; and promises are made to *sinners*; I confess I am not so broken and humbled a *sinner* as I would be, but yet I am but a *sinner*, and so the proper object of the grace of the promise still; I will therefore go to the *Promise*, that I may be a broken *sinner*, an humbled *sinner*.

Obj. 3. But thou hast been a *sinner* a great while, ten, twenty, thirty, forty, fifty, years.

Ans. Aye, but Satan, still I am but a *sinner*; and the promises are made to *sinners*; I do acknowledge I am an old *sinner*, and have been a *sinner* a great while, and I heartily wish that I had not been so long, I will now go to the *Promise*, that I may be a *sinner* no longer.

Obj. 4. O but thou hast sinned against light?

Ans. Yet but a *sinner*, and the promises are made to *sinners*; though I have sinned in the *Light*, whereas others have in the *Dark*, and so my sins are far greater, and worse, yet I am but a *sinner*, and the *Promises* are to such.

Obj. 5. O but thou hast sinned against mercy also.

Ans. True Satan, yet I am but a *sinner*, and the promises are made to *sinners*. I have abused Gods mercies, and it grieves my heart I have been such a wretch, but yet I am but a *sinner*.

Obj. 6. But thou art one who hast not so much as a *breaching*, or desire after that which is good, alive in thee.

Ans. Yet, but a *sinner*.

Object

Obj. 7. But thou art one who art weary of that which is good.

Ans. Yet, but a sinner.

Obj. 8. But thou hast had more desires and breathings formerly than now thou hast.

Ans. Yet, but a sinner.

Obj. 9. But though thou art in this miserable condition, thou art not troubled for it.

Ans. But yet I am but a sinner.

Obj. 10. But thou hast been a backslider, and fallen into the same sin not once or twice, but thirty, forty times.

Ans. This Satan, I acknowledge too, but what then? Backsliders are but sinners, and the promise is made to sinners. Though my backslidings are such as I cannot come to God as a Son, yet I will come as a sinner, who may in time be his Son; though I cannot at present call him Father, yet I will come to him as a sinner, who may in time call him Father.

Obj. 11. But thou hast made many vows and promises, and resolutions, and broken them all.

Ans. This, O Satan, is true, yet but a sinner, and promises are made to sinners.

Obj. 12. But thou hast had many motions from the Spirit of God to forsake thy sins, and come to God which thou hast slighted.

Ans. Yet but a sinner, and promises are made to such.

Obj. 13. But thou hast been an open opposer of the ways and people of God, thou hast been a jeerer and scoffer at his goodness.

Ans. Yet I am but a sinner, though my oppositions were never so great (for which I ever desire

to be humbled, and to lye low before God, that I should be such a wretch) yet can they make mee *but a sinner*, and the promises are made to such.

*Obj. 14. But thou hast sinned presumptuously.*

*Ans.* Yet *but a sinner still*, and the promises are made to sinners. Indeed were I to come to God as the least of Saints, I should not dare to come, but however I can come to God as a *sinner*, and though as the greatest, yet *but a sinner still*.

*Obj. 15. But thou hast been a great neglecter of good, as well as a committer of evil.*

*Ans.* Yet *but a sinner*, and promises are made to sinners.

*Obj. 16. But thou art an Hypocrite.*

*Ans.* This Satan is worst of all, if true, yet *however, I am but a sinner*, for an hypocrite is but a sinner, and the promises are made to such, I will therefore come to the *promise*, that now I may be sincere. Thus by holding this principle, thou shalt more easily, speedily, effectually answer Satan, than any other way.

## The Life of Faith.

2 Corinth. 5. 7.

*For wee walk by Faith, not by sight.*

**T**He Text, although included in a Parenthesis, yet hath it relation to the fore-going verse, being a reason of the latter part thereof, *Knowing this, &c.* As if the Apostle should say, This is the reason why wee beleve that whilst wee are here at home in the body, wee are *absent* from

from the Lord, because the present life that now we live, is a *life of Faith*; Now this we know, and are sure of, that were we present with the Lord, we should *live by sight*, see him as hee is, in the beauty and perfection of his glory; but this being wanted here, we conclude, That whilst we are at home in the body, we are *absent from the Lord*.

The words are a brief description of a Christians life here, and hereafter, here *by Faith*, hereafter *by Sight*.

**WE WALK**; the term of *walking* in this Text is of equal extent with that of *living*. Rom. 1.17. *The Just shall live by Faith*. Gal. 2.20. *And the life which I now live in the flesh, I live by the Faith of the Son of God*. I grant indeed in strict propriety of speech it is of larger extent, because a man may *live* which doth not *walk*, *walking* denotes not onely *life*, but *life in exercise*; but when these terms are applied to *Faith*, as *walking by Faith*, *living by Faith*, they are of equal extent, because the *life of Faith* consists in exercise, which is a mans *walking by Faith*: If a man do not *walk by Faith*, i. e. carry *Faith* along with him throughout all that hee does or suffers, doing and suffering *by Faith*, hee doth not *live by Faith*; for thus to do, is properly to *live by Faith*, and take this away, you take away the *life of Faith*, though a man may have the *habit of Faith* in him, yet doth hee not *live by Faith*, unless *Faith* be active, carrying him out either in doing or suffering for God, which when it doth, as hee *lives*, so likewise hee *walks by Faith*.

Doct. 1. *The life of Faith, is the proper life of Saints in this world.*



2. *The proper life of Saints in the world to come, is a life of Sight.*

Of the first, viz.

Doct. *That the life of Faith, is the proper life of Saints in this world.*

It was even in the times of the Old Testament, *Abraham lived by Faith.* See that notable place, *Rom. 4. 17. to 22. who against hope beleeveth in hope, that hee might become the Father of many Nations, Vers. 19. And being not weak in Faith, hee considered not his own body now dead, when hee was about hundred years old, neither yet the deadness of Sara's womb. Vers. 20. Hee staggered not at the promise of God through unbelief, but was strong in Faith, giving glory to God. Vers. 21. And being fully perswaded, that what hee had promised, he was able also to perform.*

Here the Holy Ghost makes a Divine Comment upon the famous story of *Abraham's* beleev-  
ing, and sets forth that *life of Faith* which was in that holy man; *who against hope* — when nothing was left for *Abraham* to build hope upon in a way of sense, but all things were at that pass, that they made against his hope, and endeavoured to destroy it, yet then *Abraham beleeveth*. God comes to *Abraham* when that hee was now about a hundred years old, and his Wife *Sarah* near as many, and promiseth him a Son by his Wife *Sarah*, and that in his seed should all Nations be blessed; well might *Abraham* now say, God hath promised mee a Son, and that in my seed shall all Nations be blessed. How shall this word ever be? I am now a hundred years old, my body is dead to the begetting of Children, my Wife *Sarah* near as many,



ny, her womb is dead as to the conceiving of Children, how shall this promise bee brought about? But saith the Text, *Abraham considered not these things* (here was the *life of Faith*) hee did not suffer his mind to run on these things, hee did not ponder them in a way of reason and sense, but *against hope, beleaved in hope*, kept up his hope in a way of pure *beleeving*, when all things to sense seemed to destroy his hope, and so was strong in Faith, giving glory to God.

*Hebr. 11.* the Apostle reckons up throughout the chapter; many of the Worthies of the Old Testament, *Abel, Enoch, Noah, &c.* recording their good Works, and attributing all to their *Faith*; *by Faith* they did thus and thus, *Abel* offered, *Enoch* was translated, &c. The Old Testament mentions only the bare work in many of these, the Spirit of God in the New looks further into the nature of them, not only the matter done, but the manner of doing; it records they were Gospel-works, and done from *Faith*, though wrought in Old Testament times, so that the Saints of the Old Testament did *live by faith*; yea *Habakkuk*, chap. 2. 4. saith expressly, that the life of Saints, or justified persons, it is *a life of faith*; so that this was the proper life of Saints in Old Testament times. Come to the New, wee shall see still it is; if in the Old, when the Covenant of Grace, by which this *life of faith* is begotten, and cherished, was more dark, and lay wrapped up in Types and shadows, then much more is it in the New, wherein the Covenant of Grace is clearly revealed, and Gospel-Truths unveiled. Hence in the New Testament wee have three times for *Habakkuk* once,

that golden sentence, *The Just shall live by faith;* as *Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.* And *Paul* (whose example take for all the rest, to shew what every one should do) verifies this in his life and practice, *Gal. 2. 20. And the life which I now live in the flesh, I live by the Faith of the Son of God.*

In the carrying on of which I shall shew,

1. *What it is to live by faith.*
2. *What are the principal differences betwixt the life of faith, and the life of sense, or a souls living by faith, and by sense.*
3. *Wherein this life of faith is to be exercised.*
4. *The preciousness and excellency of this life of faith,*

*Quest. 1. What is it to live by faith?*

*Ans.* I shall onely describe it to you, and that with shunning of curiosity as much as may be, and so it is.

*For a soul constantly, quietly, and orderly, to rest upon the Promise and Power of God, for the obtaining of all good expected or hoped for, the removing or turning to good, all evil present, or feared. In which description, are these things considerable.*

1. Here is the *act it self*, with the *manner* of acting, which the soul that *lives by faith* puts forth; it is an *act of rest*, and reliance, and that *constantly, quietly, and orderly.*

For the *act it self*, the nature of it, it is not an *act of assurance*, but an *act of reliance*, recurrence, dependence, or adherence; the *act of assurance* is not so properly *faith* as *sense*, for when my soul is *assured*, I do see and behold the love of God, and my own salvation, and I do feel the same within mee, this is *sense*.

Indeed

Indeed I grant it, that the soul which *lives by faith*, hath oftentimes *assurance*, and more *constantly* than another, hee puts forth more *acts of assurance* than a weaker beleever doth, which lives by *sense*, yet are not these the *differencing acts*, which do discover him to *live by faith* rather than another. *Thomas* put forth an *act of assurance*, when *Job*, 20. 28. hee cries out, *My Lord, and my God*, yet by our Saviours own testimony, *verse* 29. hee lives by *sense*; *Because thou hast seen, thou hast believed*; as if hee should say, *Thomas*, thou art such a beleever, as dost live more by *sense*, than by *faith*; thou beleevest, but it is because thou *seest*; thy *faith* can go no further than thy *sight*, but *blessed are they that have not seen, and yet have believed*. As to say, a Christian life there is, whereby a soul, though hee see nothing, feel nothing, yet *believes*, and this is the *blessed life*; and those the most *blessed* which *live* this kind of life. Christ here puts beleevers into two ranks, the first are those who though they *believe*, yet *live by sense*; grounding their faith upon something *seen*; the second are those, *who believe, and live by faith*, grounding faith upon things *not seen*. *Thomas* is a beleever of the first rank, who lived by *sense*, and yet had *assurance*, so that the *act of assurance*, is not the *distinguishing act*, betwixt that soul which lives by *sense*, and hee which lives by *faith*: Yea more, a weak beleever, or a beleever at first conversion, may, and it is usual for such to have *acts of assurance*, God coming in sometimes in a word, or an ordinance, perswading, and convincing their souls of it, that hee is their Father, and Heaven is theirs, yet do not such *live by faith*, for so soon

soon as this fit or rapture is over (though whilst it was upon them they would have affirmed it against all the Devils in Hell) they call into question and begin to unsay whatsoever before they said.

Yea further (as I said before) these *acts of assurance*, though it be by *believing*, I come up to them, yet are they more properly *sense* than *faith*, for when I have *assurance*, I cannot so well be said to *hope* for, *believe*, &c. as I may in some sort to *see*, *enjoy*, and *possess*, and therefore though the soul oft puts forth *such acts* which *lives by faith*, yet are not these they whereby it *lives by faith*; nay more properly be *lives by faith*, when these are wanting, for then, and only then, I put forth pure *acts of faith*, when I have no *sense* at all.

The *act of assurance* which goes along with that of *adherence*, is not the *act* whereby the soul *lives by faith*, but rather a fruit or consequence of its living by *faith*, it *lives by faith* in *adhering* to the promise, which is the *first act* of *faith*, and then from this its *adherence* (as a fruit thereof) there is an *assurance* of Gods love maintained in the soul.

So that it is clear, that the *act it self*, which is put forth in our *living by faith*, is not an *act of assurance*, whereby I am *assured* of the love of God, &c. but an *act of adherence*, or *reliance*, whereby though I see or feel nothing at all in mee why I should conclude God loves mee, yet finding that God hath made *promises to sinners*, such as I am, and knowing no just or sufficient ground, why I should exclude my self, I *adhere* to the word and promise of God.

Now for the *manner of acting*, it is,

1. *Constantly*, The soul which *lives by faith*, doth



doth not for a fit and away, rest, and relye on the promise, but constantly. By constantly, I do not mean, that hee doth so rest upon the promise and adhere thereto, as that hee never at no time, or in no case starts aside. Abraham himself did not so cleave to the promise, but once or twice hee did a little step aside; so a soule which hath attained the life of faith, and lives the same, may at some times, and in some particular case step aside, and act too much in a way of sense.

But by constantly, I mean thus, That in the general course of his life and actions, hee is carried on by Faith, and acts in a way of Faith, setting aside now and then some particular acts, and the whole of his life and actions, is guided by Faith. Or if you please, you may restrain it to the more part, though sometimes, and oft hee acts sense, yet mostly hee is in believing, and so takes this denomination of living by faith from the greater part, because hee doth more live by Faith, than by sense. So that by constantly, I do not understand every particular individual act, but the general course of a mans life (when once hee comes to live this life) or the more part of his actions are in a way of Faith. Now hereby hee is distinguished from all such as rest and relye upon the promise, for a fit onely and away.

Some there are who will adhere to the promise for a fit, whilst they finde themselves so and so qualified, or have such and such experiences, manifestations of the love, goodness, power of God, &c. So long as these remain, they adhere to the promise, but so soon as these are a little decayed, or the sense of them withdrawn, they are



are off the hinges, and cannot *adhere* to the Promise any longer; so that it is but now and then, rarely, when and whilest affections are up, that these rest on the Promise, they are five times more off than on; they live ten daies in unbelief, for one of faith.

Some others will *adhere* it may be (though they finde none of these) to the Promise for a *little moment*, and then they look that the thing for which they cleave to this promise, should instantly be theirs, but finding the contrary, they faint, and *give over adhering*; both these are hereby distinguished from living by faith.

2. *Quietly*, i. e. It rests upon the Promises *without murmuring or repining*, though the thing promised be delayed, and every day it is looking for, and desiring the coming thereof; O when will it come! yet it is *quiet*, it doth not speak evil of God, nor of the Promise, though it thinks long every day to have the Promise fulfilled, yet doth it not think it too long, though the fulfilling thereof bee delayed for a good time, but contents it self herewith. I have a promise, though when, or how I shal have it fulfilled, I know not, when God will give this, do this, or how, I know not, only here I have a promise; this I *adhere* to.

Yea, sometimes the soul may say, Whither God will give this to mee, I do not certainly know, onely here is a promise, and I have no reason to think the contrary, and therefore I will wait upon him, let him do what seemeth him good, *Lam. 3. 26. It is good that a man should both hope, and quietly wait for the salvation of the Lord.* This *Habakkuk's* Vision teacheth us,  
chap.

chap. 2. 4. *Behold his soul which is lifted up is not upright in him, but the just shall live by his faith.* Hee whose heart is lifted up, swolne with pride, and impatience, cannot bear Gods delay, but the life of faith teacheth *quietness* under this.

Now this *distinguisheth* living by faith, from that *impatient waiting* of many souls; accompanied with *murmuring* and *repining*, if the promise be delayed, which was the fault of that wicked King, 2 King. 6. 33. *And hee said, Behold, this evil is of the Lord, what should I wait for the Lord any longer?* Of Rachel, though a godly woman, Gen. 30. 1. *When Rachel saw that shee bare Jacob no children, Rachel envied her Sister, and said unto Jacob, Give mee children, or else I dye.* And of Israel, for forty years together whilst they were in the Wilderness, if they wanted any thing, Bread, Flesh, Water, presently they *murmured*, which murmuring of theirs is described wherein it lay. Psal. 78. vers. 17, to 23. *They tempted God in their hearts, by asking meat for their lust; yea they spake against God, they said, can God furnish a Table in the wilderness? -- vers. 21. therefore the Lord heard this, and was wroth, -- vers. 22. Because they beleaved not in God, and trusted not in his Salvation.* And wee are bid beware of it, 1 Cor. 10. vers. 1, 2, &c.

3. *Orderly*, it rests and relies on Gods Promise in Gods way, using means, those means which hee hath appointed it should wait in the use of, as hearing, Reading, Prayer, Meditation, Christian Sociery, &c. Isaac had a promise he should have seed, and yet seeks God for his wife, wait, but wait orderly. The Spouse in Canticles, Chapters  
third

third and fifth, when her Beloved twice had withdrawn himself, and was gone. she waits for him but in an *orderly way*, she doth not lye still sleeping, and slugging upon her bed, and say, Well, my beloved is gone for the present, but he will come again, but up she gets her, and about the streets she goes, and enquires of every one she meets, with, *Saw you him whom my soul loveth?* she runs to the Watch-men. *O! saw you him whom my soul loveth?* from them to the Daughters of Jerusalem, *O! saw you him whom my soul loveth?* thus she waits, yet is active, using means.

Now this distinguisheth *living by faith*.

1 From a *careless waiting* and resting upon the promise, as to say, Well God hath promised such a thing, it matters not what I do, God will fulfill his own promise, and so neglects and throws away all means and Ordinances; this is not *living by faith*, but a carnal, presumptuous, and secure frame of Spirit.

2 From a *disorderly waiting*, a waiting upon God for a mercy, but a going out of Gods way to obtain it, by following some way of my own or anothers invention, which is not Gods, *Saul* was twice in this, and it cost him dear, once when he offered a Burnt-offering, *1 Sam. 13.* and when he went to the Witch of *Endor*, *1 Sam. 28.* As in *living by faith* I must rest on the promise, so in Gods way, or my resting is nothing.

3 The second thing in *living by faith* is the ground of faith; A man stands as hee hath his footing, so faith.

I shall here shew in order to the other.

1 What is not the ground of faith.

2 What

2 What is.

Q. What is not the ground of faith?

A. 1. *Not duties.* Some beleeve that God loves them because of such and such things done by them, this is not the *ground* of faith in living by faith.

2 *Not affection.* Some others, though they will not *ground* faith upon a bare *duty* done, yet if they have had *affections* therein, they will *ground* their faith upon those, or these and the *duty* put together. Many a poor soul thinks this *duty* is accepted, this prayer shall be answered; ask the reason, they can give no other, but their hearts have been warmed, *affections* up therein, they wept much, &c. and sure such a *duty* cannot but speed; and hence poor souls when they finde (as mostly it proves so) their great expectations of this *duty* come to just nothing, they are ready to cast off not only their *hope* but *duty*, and every thing else; the reason of all being this, they go upon a false and *mutable ground*, and therefore are so mutable in their opinions of themselves, and what they do. This is not the *ground*, the soul which lives by faith goes upon, nay a soul will never live by faith (but beleeve one day, and call in question the next) till he is got off this *ground*.

3 *Not Graces:* Some do not make *duties* the *ground* of their faith, and knowing the deceitfulness of *affections*, are shie of them also, who yet upon sight, or discerning of the *graces* of the Spirit in themselves, will *beleeve*: If they finde in themselves a sweet heavenly frame of Spirit, an humble frame of heart, hearts full of love to the brethren, &c. they will then beleeve, and make these things



things a *ground* of their faith: but whilst they do thus, sure enough they never *live by faith*, for how ordinary a thing is it to see these to day, or in one duty, and to have them out of sight to morrow, or in another.

It may be to day I have a sweet heavenly spiritual frame of heart, but if I ground my faith upon this, perhaps to morrow I shall be as cold, and carnal, as now I am spiritual, and where then will my faith bee? to day my heart is humble, to morrow as proud as now humble; to day I can love my brother, let him doe what he will with me or against me, I can forget all, and pass by all, to morrow I cannot do thus, but my heart will be full of wrath, grudging and revenge against him, if I ground my faith on these things, where will it be when these are wanting, yea when instead of finding them, I finde the contrary; These things may *encourage faith*, whilst it is acting, but I must make none of these, neither *Duties Affections*, or *Graces*, nor any thing within me, or done by mee, the *ground* thereof.

Quest. *What is the ground of faith in living by faith?*

Ans. Two things are laid down in Scripture as the *ground* of our faith, viz. *The promise of God*, and *Gods power* to perform the same; both which together make up a full and compleat *ground* for the faith of the beleeving soul.

I *The promise of God*, the word of *promise* is the word of *faith*, or that which our *faith* first pitcheth upon in *living by faith*. *Faith* must have a word, or it is not able to keep up. Now the word or *promise* that *faith* pitcheth upon in inabling of the soul to live by faith; is,

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1 The *naked or bare promise*, or (to speake better) the *Promise nakedly considered*, without any thing of ours joyned with it. If I would live *by faith*, I must do thus, whensoever I would *act faith*, set by all my duties, affections, graces, and go to the *naked Promise*, as though I had never performed duty in my life; had not any affection to any thing good, nor one dram of grace in mee. As *Abraham* (as *Luther* saith) when he went up the Mount, left the *Servants*, and *Asses* at the foot, and carried onely *Isaac* the Son of the *Promise* with him: So when any would go up to God by *faith*, wee must leave all our righteousness beneath, and carry onely the *promise* up with us; for whilst I joyn any thing of mine own with the *promise*, making the *promise*, as it hath this of my own joyned with it, the ground of my *faith*, so soon as ever I finde a want of these things, and have them not to carry, I faulter in beleeving.

Therefore in living *by faith*, it ought to be the special care of every Christian, to keep to the bare and *naked promise*, looking to it that hee do not joyn any thing with the *promise*, which to do, as it is a great evil in it self, so hath it this evil attending of it, it throws down *faith*, and hinders the soul from living *by faith*.

2. The *free or unconditional promise*. There are in the Book of God, two sorts of *Promises*.

1. Some *Absolute*, and without condition, made to the worst of sinners, as such.

2. Some *Conditional*, made to the Saints duties, and the graces of the Spirit in them.

Now, in living *by faith*, I am not to make these latter sort of *promises* the ground of *faith*, because

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the *conditions* required in them, being in mee, but weak and imperfect, and at sometimes onely discernable, *faith* cannot take hold of them at all times as it ought to do, to the end I might live thereby.

The former sort of *promises* then, *viz.* those which are *Absolute*, and without condition, such as are all the *promises* of the New Covenant to us, are the *promises*, which I must make the *ground* of *faith*, in living by *faith*, I mean those *promises* which are made to sinners as such, these are they I must *ground* my *faith* upon, for these *faith* may alwaies take hold of, but of the other but sometimes only, because only sometimes the *conditions* and qualifications required in them, are discernable in the soul, though there be alwaies sufficient *ground* for my *faith* in the *promise* made to sinners, yet not in that which is made to Saints. I can see and acknowledge my self a sinner alwaies, and under that notion come to the *promise*, but so I cannot a Saint.

2. The power of God to perform the same is another part of the *ground* of *faith*: If any ask why I joyn this, *viz.* The power or ability of God, together with the *promise* in the *ground* of *faith*. I answer,

1. Because the Saints in former ages in acting *faith*, and living by it, have alwaies had a special eye unto, and been much upheld by the power of God. Wee have two notable *acts* of *Abrahams faith*, mentioned by the Holy Ghost in the New Testament, the first is that wee spake of before, *Rom. 4.* which was an *act* of *faith* *Abraham* put forth in reference to a Son, which God had promised

promised him hee should have by his wife *Sarah*, in his and *Sarahs* old age, when now in reason they were past hope of having any, his own body being dead, and *Sarahs* womb dead, and this was before, or about the time of the conception of *Isaac*, Gen. 17. 15, 16, 17. The other was an act of faith *Abraham* put forth in reference to Gods fulfilling of this his promise in *Isaac*, at that time when the promise seemed to bee dying, God commanding *Abraham* to offer up *Isaac* the Son of the promise, which wee have recorded, Gen. 22. and repeated, Heb. 11. 17, 18, 19.

Now in either of these, wee finde *Abrahams* faith did ground not onely on the promise, but power of God also, Rom. 4. 21. And being fully perswaded, that what hee had promised, hee was able also to perform. Heb. 11. 19. Accounting that God was able to raise him up, even from the dead. So Paul, 2 Tim. 1. 12. I am perswaded that hee is able to keep that which I have committed unto him against that day. And the three Children, Dan. 3. 17. Our God whom wee serve is able to deliver us from the burning fiery furnace.

2. Because I finde not onely Saints grounding their faith on the Power of God, but the Holy Ghost oftentimes laying down the Power of God, as a great ground of the faith and comfort of Gods people, as Ephes. 3. 20. when the Apostle had put up many spiritual petitions in the behalf of the *Ephesians*, hee concludes, Now to him that is able to do exceeding abundantly above all that wee ask or think, according to the power that worketh in us. Pitching their faith for the obtaining of these things on the ability of God. So Heb. 7. 25. Hee

is able to save, — the ability of Christ to save, is laid down as a ground for our faith in coming to him; the last words of the verse, *Hee ever liveth to make intercession*, are but the reason of the ability, Jude v. 24. *Now unto him that is able to keep you from falling*. Saints are comforted against fear of falling away, because God is able to keep from falling; and Rom. 14. 4. assured that they shall stand, because God is able to make them stand, and Rom. 11. 23. The Apostle speaking of the conversion of the Jews, laies down this as a ground for us to beleeve they shall be grafted in again, because God is able to graft them in again.

3. Because I finde distrust of the ability of God is in Scripture branded for unbeleef, and that of the highest nature, Psal. 78. v. 19, 20, 21, 22. *They said, Can God furnish a Table in the Wilderness? Can hee give bread also? Can hee provide flesh for his people? Therefore the Lord heard this, and was wroth, vers. 22. Because they beleeved not in God, and trusted not in his salvation.*

4. Because the promise alone without a consideration of the power of God to perform the same, is not a sufficient ground for faith. If a man should promise mee a thousand pound, I must consider his ability, as well as his promise, before I can upon good ground beleeve that ever I shall have so much of him, for if hee bee not able, hee cannot give it, and so his promise is nothing. So, though I have a promise for such and such a mercy, yet if I do not consider Gods ability to perform this promise, as well as the promise, there will not bee a ground sufficient to make mee beleeve: For what is the heart object, as once *Israel* did; True, here is



is a *promise*, but can God *perform* what hee *promiseth*? if the soul say, Yea, hee is *able*, then the *power* of God presently comes into consideration, and I have that as well as the *promise* for the *ground* of my *faith*; if the soul cannot beleieve this, That God is *able*, then the *promise* alone will not perswade it, neither indeed can it, and so it is not *ground* sufficient to cause it to beleieve for the *mercy*. So that both these, *viz.* the *promise* of God, and Gods *power* to perform the same, must go together to make up the *ground of faith*.

When I would *act faith*, I must first go to the *promise*, and there behold and consider what God hath freely *promised* to such a poor miserable creature as I am, and work this upon my heart, that this Word of God is a truth; when I have done so, I am to endeavour to bring up my heart to beleieve the *power of God*, *viz.* That God is *able* and All-sufficient to fulfill this *promise*, whatsoever seems to be in the way, or to hinder the same.

Now, although wee are ready to think, that this is a very easie thing to beleieve the *power* of God, and that wee have no doubt at all thereabouts, yet assuredly it is a most hard and difficult thing, and I am perswaded that the greatest part of our *unbeleef* springs from hence, a distrust or questioning of the *power* of God. I have known one as confident as another, that hee did beleieve the *power* of God, and could not think otherwise, who yet, when hee came to follow up his doubts to the first head, found it far otherwise, that the greater part of them did arise hence.

I have many times thought the question hath been onely thus; *Will* God do this for mee, change



this heart, kill this corruption, &c? and could I be satisfied in this, I have thought all my doubts would be over, but when I have endeavoured to search to the bottome, I have found the state of the question to be much altered, and heard a secret whispering there, *Can* God do such a thing? *Can* this cursed heart of mine be changed? Is it possible that such and such corruptions that I have been so long contending with, and used all means against, and are yet as strong and lively as ever, should ever be subdued?

Hence comes our *unbelief* for a great part of it, therefore would wee *live by faith*, as we must keep to the *true ground* which is the *promise* of God, and his *power* to perform it, so likewise to the *full ground*, i. e. wee must *act* faith in both, viz. the *promise* and *power* of God. And mee thinks when I ponder upon this, that the *power* of God, as well as the *promise* is the *ground* of our *faith*; I do not at all wonder why there is so much *unbelief*, and so little of *the life of faith* in most of us, because there is an opinion in all our hearts, that it is a very easie thing to *believe* the *power* of God (as if wee had such abundance of faith, that that which ever hath been, and was from *Abrahams* time to *Pauls*, the highest and most noble act of *faith* (as if wee read Scripture wee shall finde this of *believing* the *power* of God ever was and hath been) were easiest to us; as if that which declared *Abraham* strong in *faith*, were now a thing common) and from taking it for granted, wee do the thing, wee take no pains with our hearts hereabouts. And therefore it is no wonder wee lye in *unbelief* so much as wee do, whilst we sleightly pass over, and carelessly

carelessly neglect one of the principal grounds of faith.

3. The third thing in our description of living by faith, is, *the extent of this living by faith*, it extends it self to *all good*, expected or hoped for; to *all evils* present or feared, whether relating to the life present, or that which is to come.

The natural way for the obtaining of mercies, preventing of judgements, its to run to our own Righteousness, our amending and doing; but now the Christians way is the *exercise of this life of faith*. I obtain *all good* by faith, I prevent, or remove *all evil* by faith, Rom. 9. 31, 32. *But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness; Wherefore? Because they sought it not by faith, but as it were by the works of the Law.* The Jews found a want of Righteousness, the Law that the Lord gave them by Moses convinced them of much sin and unrighteousness, they see themselves sinners, the Law terrifies them, conscience gripes them, what now do they do? Why see v. 32. presently they run to the Law, that bids them amend their waies, do thus and thus, this they do, and yet are as far from obtaining what they want, or removing their fears as ever, because they sought not in a way of faith.

The Gentiles likewise, they have the same wants, and ground of fear the Jews had; What do they? Why this they do, They hear a message, a glorious message of one Jesus Christ, which was crucified at Jerusalem, through whose death poor sinners beleiving in him should obtain righteousness and salvation; hereupon they presently disclaim-

ing any worthiness in themselves, or any thing they could do, flye to Jesus Christ by faith, and so obtain righteousness, v. 30. *The Gentiles which followed not after Righteousness, have attained to righteousness, even the righteousness, which is of faith.* They get their great want supplied, their conscience truly pacified, and all this *by faith*?

Thus much of this third thing in the general, in the particulars, it falls to bee handled in that question, wherein the life of faith is to bee exercised?

Quest. 2. *What are the principal differences betwixt the life of Faith, and the life of Sense?*

There is a great deal of difference between these two *lives*, though both of them bee found in the Saints. And what differences wee speak of, are not for the discovery of a mans condition, whether hee bee gracious or ungracious; but onely the thing in hand is, to discover whether wee *live by Faith*; or *Sense*? Both these *lives* are incident to Saints, therefore if thou findest thou dost not live *by faith*, do not conclude thou art a reprobate, an hypocrite, thou mayest be a gracious soul, and yet live *by sense*.

Answ. 1. The *life of faith* doth ever ground on something *without*; the *life of sense* doth ever ground on something *within*; either his own *desires*, or *affections*, or some *other thing*; but the *life of faith* is begotten and nourished by something *without*, as the *Word* of God, the *Promise* of God: Look what Jesus Christ saith to his Disciples, that is the continual language of *faith*; Jesus Christ said, *Joh. 14. 19. Because I live, yee shall live also*: Not because you have good *desires*, good *affections*,

*fections*, but because *Christ liveth*, this is the language of *faith*, because the *Word of God liveth*, the *Covenant of God liveth*, therefore I shall *live* also. Nor because something *in mee lives*, not because my *affections lives*, not because my *obedience lives*, but because *Jesus Christ liveth*, the *Word of God*, the *Promises of God live*, therefore I shall *live* also. *Sense* ever draweth conclusions from something *within*; it looketh at these two things, either the *actings* of the *regenerate*, or *unregenerate* part, from the *acting* of the *one*, concludeth the condition *good*; from the *acting* of the *other*, concludeth the condition *bad*.

*Faith* observeth the *acting* of these, as well as *sense*, but draweth conclusions from *neither*. The Apostle, *Rom. 7*. setteth forth the *acting* of the *regenerate*, and *unregenerate* part, *what I do, I allow not, what I hate, that do I*. — Hee setteth before him the *actings* of both, the old and new man, the *one* willetth to do *good*, and hateth to do *evil*; the one delighteth in the *Law of God*, consenteth to the *Law of God*, that it is good, yea serveth the *Law of God*, the other serveth the *Law of sin*, that carrieth captive, makes him cry, *O wretched man that I am*, that is, being captived by the body of death; but *Paul* when hee cometh to draw *Conclusions* of his condition, doth not fix his eye upon any of these, doth not say, Blessed be God though corruption be in mee, I have a will to do good, though sin bee in mee, yet blessed be God I hate it, though I cannot obey the *Law of God* as I should, yet my mind consents, therefore there is no condemnation, he doth not say so; neither doth hee say, though there be some good desires in mee,  
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*That good I would do, I do not, and that evil I would not, that do I; I am carnal, sold under sin, therefore I am a reprobate, therefore there is condemnation. No, but the Apostle Paul, when hee cometh to make up the Conclusion, hee taketh his eye off both, and pitcht it upon something without, i. e. Jesus Christ, v. 25. I thank God through Jesus Christ our Lord; Pitching his eye upon Christ, he can conclude, Rom. 8. 1. There is therefore no condemnation to those that are in Christ — Hee saw the *actings* of the Old and New man, but taketh his eye off both, and fixeth it upon Christ, and then *concludeth*. So Faith ever groundeth upon something without.*

2 Cor. 12. 17. Where hee speaketh of his buffering by the Messenger of Satan, and his praying against it, and a gracious answer he received from God, even in that thing; here was *good* and *bad*; here was *bad*, a thorn in the flesh troubling Paul; here was *good*, Paul praying against it, yea Paul receiving a special remarkable answer from God in prayer. Observe, Paul concludes, neither from *the one*, nor *the other*; hee doth not say, I have a thorn in the flesh, I am a wretched man, there is no hope of such a one as I, buffered with such a corruption. Hee doth not say, though sin rage, I have a praying heart, yea I have received a gracious answer, therefore I comfort my self, I am the Childe of God, No, Paul, when hee cometh to conclude, hee doth not conclude from his praying hard, nor the bare giving in of the answer; but the substance of the answer given in, that was that which carried Paul out of himself, to lay hold upon the grace of God, and strength of Christ; most gladly



gladly therefore will I glory in *my infirmities*, that the *power* of Christ may rest upon mee. Hee doth not say, I will glory that I have a praying heart, an answer from God; no, in the *power* of God. His *faith* pitcheth upon *something without*, whereas those that live by *sense*, go quite contrary.

*Differ. 2.* The *life of sense* doth look much to *means* for the obtaining every mercy; the *life of faith* looketh above, and *beyond means*. When God told *Moses* that hee would feed the people of *Israel* with flesh, not for a day, but for a whole month; *Moses*, though hee lived by *faith*, yet in that particular, acting too much by *sense*, said, *What Lord, shall all the Flocks and Herds bee slain?* Numb. 11. 21. *the people are six hundred thousand foot-men, and thou hast said, I will give them flesh?* — *Moses* looks upon *means*; how shall they bee fed, shall wee kill all the Flocks, have all the Fishes of the Sea gathered together? *Moses* eye was upon *means*, Gods was not so.

So, when *Jesus Christ* told his Disciples hee would feed the multitude, they presently query, *Where shall wee have bread?* what, five thousand souls, and wee have but five Loaves, where shall wee have bread? they look presently at *means*. So a soul that is living by *sense*, is looking at *means*, if hee hath *means*, hee can beleeve, if not, hee cannot. O had I my liberty as once I had! opportunity as once, I could beleeve, if not, hee cannot beleeve.

The *life of sense* grounds much upon *means*, but the *life of faith* beleeveeth above *means*. *Abraham*, it is said, hee beleeved when his body was dead, and *Sarahs* womb dead, the *means* dead, *Habak-*

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*Isaiah speaking of faith, speaketh of beleeving when the vision is hidden, when there is nothing to be seen of means, nothing in the eye of sense, Hab. 2. and ch. 3. 17, 18. Although the Fig-tree blossome not, yet will I rejoyce in the Lord. Here is the life of faith, joy in God, in the want of means, yet will I rejoyce in the Lord.*

*Differ. 3. Thirdly, the life of faith, the more opposition it meeteth with, the stronger it groweth; but the life of sense, the more opposition it meeteth with, the weaker it groweth. The Woman of Canaan cometh to Christ, and meeteth with one repulse after another, yet her faith groweth, is strengthened; O Woman, great is thy faith. A soul that liveth by faith, hee beleeveeth for certain, that hee shall have such a mercy, when opposition cometh, hee runs to the Promise, the Lord hath promised, here is a difficulty come in the way, and this is like to be a mercy indeed, the Lord will try mee before I have it.*

But now, a soul that *liveth by sense*, the more difficulty hee meeteth with, the weaker his faith groweth, as a soul that lives by faith, encounters difficulties, and runs them down; so a soul that lives by sense, every difficulty encounters him, and runs him down. When Peter walked upon the water, the winds arise and grows boysterous, and his faith sinketh, and hee sinketh too; when there cometh some difficulty between the Promise and the Soul, that the soul cannot get thorow it, or look over it, then it faileth, it cannot go on.

*Differ. 4. The life of faith maketh a soul put his acceptance in the acceptance of Christ; the life of sense maketh it put its acceptance much in affections; if it cometh to a duty, as prayer, if the heart and affections*

*affections bee up*, the heart goes away cheerily and comforted; but if they *bee down*, the heart goes away sadly dejected, now it is not *accepted*. A soul that lives *by sense*, raises up his *faith* by his *affections*; but a soul that lives *by faith*, layeth his *acceptance* upon the Lord Jesus Christ. Hee saith this, *I know* Jesus Christ is *accepted* with the Father; and this *I know*, all the *acceptance* any Son or Daughter of Adam hath with God, it is by Jesus Christ. Now, saith the soul, *I have* no worthiness, nothing at all, this *I do*, *I close* with this Jesus, *I beleeve* on him, *I lay hold* on his Righteousness, with this will *I go* into the Fathers presence, from this *I beleeve I am accepted*. If *I have acceptance*, *I beleeve I am accepted*, not because of these, but for Christ, when *I have none*, *I beleeve I am accepted* because of Jesus Christ. His *acceptance* is mine, Ephes. 1. 6. *Hee hath made us accepted in his beloved*.

So for the *acceptance* of our duties, Jesus Christ beleeved for mee, hee had a *faith* for Justification, though not a justification through *faith*. So *I beleeve* my prayer is *accepted*, because Christ prayeth for mee, intercedeth for mee. *I beleeve* my thankfulness is *accepted*, because Jesus Christ hath been thankful for mee. *I beleeve* my obedience is *accepted*, because Jesus Christ hath performed obedience for mee. *I beleeve* my humiliation is *accepted*, because the Lord Jesus Christ was humbled and broken for mee. So hee putteth the *acceptance* of his person, performance, and all, in the *acceptance* of Jesus Christ.

*Differ. 5.* The life of faith keepeth up his obedience, when his comfort goes down, the life of sense

*sense* throweth down a mans *obedience*, together with his *comforts*; though the soul wanteth *comfort*, the manifestations of the love of God, yet notwithstanding it doth not flag in its *obedience*, there is still a sweet stream of *love and obedience*, though the stream of his *comforts* doth not flow as once it did. There is a stream of *obedience*, though there is not that stream once there was of *comfort*.

This you may see in the holy man *Job*. God frowns upon him, fights against him as an enemy, the Devil, hee tempts him to cast off all his hopes in God, his wife tempts him to cast off all hope, *Dost thou still retain thine integrity?* His friends might and main, endeavour to prove him to be an hypocrite; here was a sad condition, yet the good man bears up his *confidence* against them all, *Job* 13. 15. *Though hee slay mee, yet will I trust in him.* As if hee should say, it is my duty to *trust* in God; the Lord frowns upon mee, fights against mee, and indeed my *comforts* are gone, time was I had much, well. it is my duty to *trust* in God, let God do what hee please, frown if hee will, take away my *comforts* if hee will, yea let him kill mee if hee please; though hee kill mee, yet will I *trust* in him. So David, *Psal.* 119. 82, 83. *My soul fainteth for thy salvation, but I hope in thy Word, my eyes fail for thy Word. saying, When wilt thou comfort mee? for I am become like a bottle in the smoak, yet do I not forget thy statutes.* David looked for *comfort* long, so long that his soul even *failed*, O when, O when? so long as a bottle in the smoak is parched, and dried; I have been so long without *comfort*, that my soul is dry and parched, and yet for all this, Lord, that *comfort* do not come,  
yet



yet I minde my duty, I keep to my duty, I do not forget thy Statutes. So a soul that lives *by faith*, let former *comforts* be gone, former manifestations and enjoyments be gone, yet the soul will minde his duty. Let the Lord frown if hee please, nay, let the Lord leave mee as a bottle in the smoak, *Yet* (saith the soul) *will I trust in him*, and not forget his Statutes, yet will I minde my duty, go on in duty. But a soul that lives *by sense*, if his *comforts* be gone, his *obedience* will be gone too; you shall finde it thus with them, if they finde much *comfort*, then they can pray and hear, indeed that soul goeth cheerfully and merrily on: © but let his *comfort* be gone, and then he is like a sullen childe, hee will do little or nothing for his Father, the soul will stand still, so it is with the soul that lives *by sense*.

*Differen. 6.* The *Life of sense* beleevech onely so far, as it hath *reason to beleeve*, the *life of faith* beleevech *above reason*. If there be some ground *in reason to beleeve* such a thing, then it *beleevech*, if not, it cannot. When the *Israelites* were in the wilderness, they could not *beleeve*, because there was no ground to *reason*, to *beleeve* that they should have bread and flesh, when in the wilderness, but they questioned the *Power of God*, *Can hee give bread also?* So that Noble man, 2 King. 7. 1, 2. because hee could see no ground or reason why there should be such a great plenty, saith hee, *If God would make windows in Heaven, could this bee?* A soul that liveth *by sense*, will *beleeve* onely so far as hee hath *reason*; nay, hee will not *beleeve* alwaies, so far as he hath *reason to beleeve*. I am perswaded there would be a great deal of  
*faith*



*faith* manytimes, when there is a great deal of *unbeleef*, if they would *beleeve* so far as they might have some *reason* for it. As for example,

A poor soul casteth away the *Promise*, and saith, This *Promise* belongeth not to mee, I have nothing to do with Jesus Christ, and yet it can confess, that Christ hath made it to poor sinners; now *reason* saith, Take it, because it is made to poor sinners. O but not to all ! O but so long as it is made to poor sinners, and thou canst see no certain ground to conclude thou art none of them, why shouldst thou refuse ? *Reason* saith, why not thou ?

But now a soul that *liveth by faith*, that *liveth above reason*, when it can see nothing in *reason* to *beleeve*. What was there in *reason* for *Abraham* to ground his *faith* upon, when hee was an hundred years old, that hee should have a childe ? And the three Children, when going to the fiery furnace, to say, *Our God will deliver us* ; *Faith* outmounts *Reason*. *Faith* will apprehend safety, and deliverance, where *reason* can apprehend nothing but ruine. A soul that *liveth by faith*, beleeveeth himself to be a Son of God, and justified, when many times if one cometh to him, and asketh, why hee *beleeveeth* ? Hee is able to give no other *reason* but this, because hee doth *beleeve* : because God hath inabled him to *beleeve* the *promise* is to him, and saith the soul, I finde in some measure through the grace of God I am able to *beleeve*, to hang upon it.

*Differ. 7.* The *life of faith* reasoneth it self in all its reasonings to God, the *life of sense* reasoneth it self from God : There is no greater difference between

between a man that liveth by *faith*, and *sense*, than in the *reasonings*. Take a soul that liveth by *faith*, lay what premises you will before him, yet hee will draw up arguments to draw himself to God. Tell him his sins are great, O then mercy will be great in pardoning them; *Pardon my sins, for they are great*, Psal. 25. 11. Tell him afflictions are upon him for his sins, if so, then God is a Father; I do not say, Every one that is afflicted, God is a Father to, but I tell you how one that liveth by *faith*, will *reason* himself to God by it, and turn the Devils weapons upon himself. If corrected, then a childe; so the Apostle reasoneth, *If you endure chastisement, God dealeth with you as with Sons*, Heb. 12. 7. Hee maketh it an argument to *reason* himself to God. Whatever you can set before him, hee will *reason* himself to God by it. Tell it, that it hath no righteousness of its own, O then I have the more need to go to Christ.

But a soul that liveth by *sense*, lay never such comforts, precious truths before him. that anothers soul would *reason* himself Heaven-ward from, yet hee will *reason* himself Hell-ward by them. Lay never so much of the unsearchable riches of Christ before him, yet hee will from all, *reason* himself from God.

Differ. 8. The life of *sense* maketh a man principally industrious in the matters of his own comfort and salvation, but the life of *faith* principally in Gods glory. Take a soul that liveth by *sense*, the great Query is, What shall I do to be saved? to attain Jesus Christ, pardon of sin, assurance of pardon? They are good Questions, I wish all had them. But such a soul doth not finde much time

for acting for God, because all his time is taken up in acting for himself: how shall I do for pardon, to get the love of God? This is usual in new beginners, and others, so long as they live by sense, as Peters Converts, and the Gaoler.

But a soul that liveth by faith, is chiefly industrious for Gods glory; this wee may see in the Apostle Paul, though he was not careless of his salvation, yet hee doth seem to over-look it, set it by, 2 Tim. 1. 11, 12. Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles, for the which cause I also suffer these things, neverthelesse I am not ashamed, for I know whom I have beleev'd, and I am perswaded he is able to keep that which I have committed unto him against that day. As if hee had said, I am so taken up with the work of God, of conversion and building up poor souls, that I run all hazard, suffer all things for the Elects sake.

O but will some say, Paul, what will you do for your self, for your own soul? Will you leave that at six and sevens? O no, I would not have you think so, this I do, I commit that to God; I say, Lord, do thou take the care of the salvation of a poor creature, Lord I commit that to thee, and trust that with thee, I desire to do thy work.

Rom. 9. v. 1, 2, &c. I say the truth in Christ, I lye not, my conscience also bearing mee witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, for I could wish that my self were accursed from Christ, for my brethren, my kinsmen according to the flesh. How exceedingly is hee carried out after the conversion of the Jews, and it will be a glorious time, Paul was so desirous

rous of it, that God might have much glory, that hee seemeth to forget himself. If the *Jews* be called, the whole world shall be filled with the glory of God; and I did not care what became of mee, though I were *accursed*. And that the Apostle meaneth as hee said, that hee did prefer the glory of God (which hee saw should have much advantage by the conversion of the *Jews*) before his own salvation; the Apostle averreth it with many circumstances [*I say the truth, and lye not, my conscience bearing mee witness,*] Surely hee cometh to utter some strange thing, that few will credit, therefore hee saith, *I speak the truth*, which clearly argueth, that the Apostle was to speak some strange thing, that they that should read or hear, would hardly beleieve it was true. So a soul that liveth by faith, is principally industrious about the glory of God. I do not speak it, as that I have attained, but that the Saints, as *Paul*, had attained.

I come now to the next Question.

Quest. 3. *Wherein is this life of faith to be exercised?*

Ans. In handling of this I shall shew,

1. The things themselves, whereabouts faith is to be exercised.

2. How faith (in those persons that live by faith) acts, or what faith doth in either of these.

Quest. 1. *What are the things themselves whereabouts faith is to be exercised?*

Ans. Concerning this, I told you in general, that this living by faith, extends it self as far and wide, as our necessities, wants, fears, or doubts, stretch themselves, to all good expected and hoped for, to all evil present or feared, for the procuring  
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of the one, and the averting, or removing of the other; in so large a field should I gather up all particulars, I might tire my self and you. I shall therefore draw things into as narrow a compas as conveniently I can.

This phrase of *living by faith*, I do not finde in all the Scripture to be used but five times, once in the Old Testament, as *Hab. 2. 4.* and four times in the New, viz. *Rom. 1. 17. Gal. 2. 20. chap. 3. 11. Heb. 10. 38.* Now in these five places it is taken (as it seems to mee) four several waies.

1. As it relates to a Christians *Justification*, *Rom. 1. 17. For therein is the Righteousness of God revealed from faith to faith, as it is written, The just shall live by faith.* The great scope of the eleven first chapters is, to prove *Justification by faith* in Christ, against those that did hold *Justification by works* of the Law, hee layeth down his position in this cause, and bringeth in this, *The just shall live by faith.*

And hee doth oppose *Justification by Faith*, to *Justification by the Law*, *Gal. 3. 11. But that no man is justified by the Law in the sight of God, it is evident, For the just shall live by faith.*

2. As it relates to a Christians *Sanctification*, *Gal. 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in mee, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved mee, and gave himself for mee.* Though the main argument here is *Justification*, yet this *living by faith*, is in respect of *Sanctification* chiefly, at least, which I think the scope of the place yeelds; for *Paul* having vers. 19. laid down this as an argument why a beleever cannot



cannot be justified by the Law, because he is dead to it, that hee might give a reason of this likewise, why a beleever is dead to the Law, or must needs be so. hee glides off from the main argument of *Justification*, into this of *Sanctification*, as by the by [*that I might live to God*] What is that? Why, perform obedience now to God, or bring forth fruit to God, as *Rom. 7.v. 4, 5, 6. Wherefore my Brethren, yee also are become dead to the Law, by the body of Christ, that yee should be married to another, even to him who is raised from the dead, that wee should bring forth fruit unto God.*

Which argument being now digressed into, hee prosecutes in the next verse, wherein as is clear, he goes on to speak of *Sanctification*, for he speaks of Christs living in him, which is not our *Justification* that is by Christ without us, and so his living by faith is to be understood in respect of that, viz. *Sanctification*, which in the former verse, and beginning of this, hee was speaking of.

3. As it relates to a Christians Expectation, or waiting; So *Hab. 2. 4. For the Vision is yet for an appointed time; but at the end it shall speak, and not lye: Though it tarry, wait for it, because it will surely come, it will not tarry; Behold his soul which is lifted up, is not upright in him; But the just shall live by his faith.* Speaking of the *Vision* delayed, hee saith, *The just shall live by faith, i. e. expect the coming thereof, and wait for it in a way of beleiving.*

4. As it relates to a Christians perseverance. So *Heb. 10. 38. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.* Which words, if you compare them with

the fore-going verse, seem to be of the same sense with them in *Habakkuk*, to be spoken of a life of expectation, vers. 37. *For yet a little while and hee that shall come, will come, and will not tarry; Now the just shall live by faith.*—But compared with the following words, in this, and the next verse, they concern *perseverance*, because in this verse *drawing back* is set in opposition to *living by faith*; and again, vers. 39. *But wee are not of them who draw back unto perdition, but of them that beleeve, to the saving of the soul.* Beleeving is set in opposition to drawing back.

In these places wee have a four-fold life.

1. Of *Justification*.
2. Of *Sanctification*.
3. *Expectation*.

4. *Perseverance*. In every of which wee are to live by faith, or wee are to live by faith for these four things in an especial manner, *viz.* *Justification, Sanctification, Expectation, and Perseverance*.

Quest. 2. *But how doth faith act, or what is it that faith doth (in those persons which live by faith) as touching either of these things?*

Ans. In order to which, I shall premise this word; That I shall not go about to prescribe any one way or order that the Spirit of God (while it enables a soul to live by faith in either of these) walks in, or works in, so as to tye up all Saints to that way or manner of working, which experience teacheth to be dangerous, and to administer matter of stumbling to poor souls; for as the Wisdome of God in his Word is manifold, so the workings of the Spirit of God in the hearts of the faithful, through which they are enabled to live by faith, are manifold.

manifest and various, though in the substance all agreeing.

As in our Justification, so in all the rest, one is enabled to *live by faith* herein, from such a principle; another from such a principle; yea the same person looking upon himself at sundry times, shall finde that one while his *faith* springs from one principle or consideration, another while from another.

As for example, perhaps to day I beleave my *Justification*, and go on *believing* it for a week or a month together, from such a consideration as this, *viz. God hath made a Covenant with mee in his Son, and this is unchangeable*, as not made upon condition of my obedience, so not broken by my disobedience; and hence I *beleave* I am justified. Another while perhaps this principle is not so lively and vigorous as to keep up my *faith*, but then another doth it, as this, *God justifies the ungodly*; now, saith the soul, though I cannot say I am a Saint, yet this I can say, I am an ungodly one, well, God *justifies* the ungodly; this is a precious truth, I own it, I cleave to it, I am an ungodly one, a Sinner, *I beleave God justifies mee*. When this hath kept up *faith* a while, then it may bee the life and vigour of this goes off the heart too; and then comes another, as this, *The Righteousness of Jesus Christ*, by which poor sinners are justified, is a *perfect compleat righteousness*; this righteousness is given to those that *beleave*, to such hee becomes *the Lord their righteousness*. I am a poor Sinner, of my own I have no *righteousness*; this I do, I cleave to his *righteousness*, which is *perfect*, and able fully to justify my poor soul; and I

do in some measure beleeeve that I have a share in *this righteousness*, it is mine, and that I am thereby *justified* in the sight of God.

These principles (with many others) though diverse in themselves, yet do they sweetly agree in the main, all leading the soul to something without for justification.

And truly, this *premisal* is very necessary and material; for how ordinary is it with poor souls, if so be their *faith* hath been carried out from such a principle, and they hear another in relating his experience hath been carried out from another, to question the truth of their own, at least to have some jealousies about it; yea some poor souls are sometimes ready to stagger, when they look upon themselves, and consider the last month, or the last year, I had much strength and ability to *believe* from such a consideration, now do I not finde that at all inabling me, but the *faith* I had is from another, how comes this to pass? Why am I so inconstant in my *faith*? true or not? for (my brethren) wee are prone and ready to think when from any one principle or consideration, our *faith* is kept up, that that should do it ever, which is our weakness and ignorance, to shew us which may be one reason why God deals in this way with us, as another to make us see his manifold workings, in every of which hee is glorious, and therefore in none to be despised, and also to make us have a higher esteem of every truth, not to slight any jot of the Gospel; and lastly, which is the thing *promised*, to teach us that wee should not rye up God to any one way or manner of working, saying, here hee goes, in this way hee works, and  
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in no other. This being premised, I come to the question, to shew *how faith acts* (in such as live by faith) or what it doth in either of these.

Quest. 1. *How doth faith act in Justification? or what doth faith in that business, in those persons who live by it?*

Ans. 1. Faith (in all those persons who live by it) it gives the soul a clear and convincing sight of the emptiness and nothingness of all its own righteousness, in this great business of our Justification: Faith, whensoever it makes after Justification, it presently sets up such a light in the soul, that the poor soul is made to see, that all its own righteousness, whether inherent, or of works, contribute nothing at all to its Justification; so that if it have not some other righteousness to justify, it must go for ever unjustified, notwithstanding all this; though whilst it did not live by faith for Justification, it was prone to eye much its own righteousness, and attribute a great deal even in the matter of Justification to it, so much as that when it saw it, it would straightway conclude its Justification, and when not, the contrary; yet now having obtained to live by faith, there is wrought in the soul such a wonderful conviction of the nothingness of this, which once it made such an account of, as that it sees, though it could be as righteous as ever man in the world was, yea as Adam in the state of Innocency was; though it should have all the righteousness of the old Adam, yet would not this make it righteous as to Justification, unless also it hath another and better righteousness. It sees that the righteousness of Abraham, David, Paul, and Peter, and all the righteous men that ever were in  
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the world, though all were its own, would not make it one whit *more righteous* or just before God, than the vilest sinner in the world, but that it must perish and go to Hell for ever with all *this righteousness*, if it hath no other: so that whilst it makes after *Justification*, it goes wholly upon another score, saying, Lord, if there be not some other way found out to make this poor miserable soul eternally blessed, than the way of its *own righteousness*, it is undone for ever, and must unavoidably lye under Divine wrath, and the stroke of Justice for ever; Lord, had I all the *working righteousness* of men and Angels, yet were it not for *another righteousness*, I should not dare with all this to come unto thee, or to have a thought that because of this thou shouldest *justify* mee; for, though this in it self be good, yet now I am clearly convinced, that its all nothing, as to the obtaining of my *Justification*; thus wonderfully doth the *life of faith* unrobe a man of his *own righteousness*, so as that hee never dares go into the presence of God for *Justification* until hee hath put this garment off; but as the Priest, when hee was to go into the Holy of Holies, did lay aside those Garments which hee usually wore, and put on other; so this soul, whensoever it comes into the presence of God, it laies aside every garment of its *own righteousness*, which it wears in this world, and puts on the Royal Robe of Christs *Righteousness*. This wee may see in the holy man David, Psal. 16.2. *O my soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not to thee.* No sooner doth he *all faith* in God, as his God, but presently saith hee, *My goodness extendeth not to thee;*

thee; as to say, Lord, thou art my God, thou hast justified mee, and this my soul saith, yea I beleeve it; O but saith hee, this is not for my goodnesse, it comes not at all into this business, far be it from mee, that I should think so, my goodnesse extendeth not to thee; I see Lord (saith David) my goodnesse is nothing, as to thee; true, it may be useful to the Saints on earth; O but it brings thee nothing, neither is that it which hath brought this thing about, that thou art my God. So likewise Gods Church, Isa. 64. 6. & 8. when shee is going to put forth an act of faith in God, as her God, she layes by all her own righteousness, looking on it as nothing, worse than nothing, vers. 6. Wee are all an unclean thing, and all our righteousnesses are as filthy raggs — and vers. 8. But now, O Lord, thou art our Father — As to say, Thou, O Lord, hast loved mee, justified mee, this I beleeve, for thou art my Father, but this my Justification, or this love of thine towards mee, is not for my righteousness, no, that is all an unclean thing, and filthy raggs, and instead of Justification, I can expect nothing but damnation from the same.

2. Faith, it ever presents the soul with a perfect, compleat, and all sufficient righteousness, which is to bee had in another for its Justification: Faith unrobes the soul of its own righteousness, and then it saith, O thou poor naked soul, which walkest without a garment, and hast no righteousness of thine own to cover thy nakedness, come thou hither, for I have glad tidings to tell thee; behold a perfect & everlasting righteousness, the Son of God, Jesus Christ casting the spotless mantle of his righteousness over thee, thou art naked, but O my soul, behold

hold a Robe, an everlasting Robe of *perfect righteousness*; put it on, go boldly to thy Father with it; though thou art black, yet this will make thee comely; though thou art poor, yet this will make thee rich; though thou art deformed, this will make thee beautiful, all fair, there shall bee no spot in thee. Now, as *faith* unrobes the soul of its *own righteousness*, so doth it bring down this to the soul of the poor Sinner; which being brought down, and the soul cloathed therewith, it takes it in its hand, and goes up to the Father with it, and saies the Soul, Lord, a time there was, that I was *unrighteous*, and then I was afraid to come unto thee, and good reason I had to fear; but now I come unto thee, and though I am still as vile a Sinner as any man in the world, yet am I as *just* before thee as any Saint in Heaven; though I have nothing of *my own* to boast of before thee, except it be my shame and nakedness, yet have I that of *another*, wherein I boast and glory, and herein will I glory, though of my self I will not glory, but of mine infirmities.

This *Righteousness* of Jesus Christ, which is neither the *righteousness of works*, nor our *inherent righteousness*, but *another* distinct from, and above all these, a *foreign righteousness*, or a *righteousness without us*, is that alone which the soul which *lives by faith* for *Justification*, bears all upon in this business. It counts not it self one whit the *more righteous*, or *justified*, because it hath done much for God, nor one whit the *less*, because it hath done little; but it bears all its *Justification* upon this, that it is *righteous* in the *righteousness of Jesus Christ*; it laies the whole weight of this great business

business upon the shoulders of Christ. It sees and knows that God the Father hath laid the whole stress of the business there, that hee hath not appointed any *other righteousness*, neither of men or Angels to the work, and therefore saith the soul, though I had all the *righteousness* of all the Saints on Earth, and Angels in Heaven, to bring to God for my *Justification*, yet would all this never *justify* mee, because the Father hath not appointed, that either the *righteousness* of men or Angels should do it; and yet, though I have in a manner nothing of these, as little creature *active righteousness* as any, yet do I in some measure *believe* that I am *justified*, because I have another, and *better* *righteousness* which through Grace I have been enabled by *faith* to lay hold of, even that *righteousness* of God, or that *righteousness* of Jesus Christ, which God the Father hath ordained and appointed to be my *everlasting righteousness*, and *Justification*.

The more you and I *live by faith*, the more shall we daily come up to this, to lay the whole strength of our *Justification* upon this *righteousness* without us, not reckoning our selves to be one whit the *more righteous*, when wee have done a great deal of good, nor one whit the *lesse*, when wee have fallen into sin; though my heart hath been more carried out for God in this duty, than I was in a hundred before; yet now to go to God, and say, for all this I am not one jot the *more righteous* as to my *Justification*; that is wholly by *another righteousness* which this comes not at all into, it meddles not with, but is a stander by, and when I have fallen *solely* into sin; then to go to God,



God, and say, Lord, I am as vile a sinner as any in the world, I have walked as like a wretch as ever creature did, and yet for all this, I am not one jot *lesse righteous* as to my *Justification*, that is still by another *righteousnesse*, which my good reacheth not, my evil hinders not. This wee may see in *Paul*, 1 *Cor.* 4. 4. *I know nothing by my self, yet am I not thereby justified.* As to say, O yee *Corinthians*, I have preached the Gospel among you, and I have whatsoever you judge or think of mee, the testimony of my conscience, that I have laboured to do it in all simplicity, and godly sincerity, not with fleshly wisdom, but by manifestation of the truth, making it my design to approve my self to every mans conscience in the sight of God; yet for all this, though I have endeavoured and obtained mercy of the Lord, in my work to be faithful, am I not thereby *justified*? I do not put this upon the account of my *Justification*. So *Rom.* 7. when the Apostle had at large discoursed as of the good, so also of the great mass of iniquity that was in him, whereby hee was captivated and made to serve sin, yet hee presently triumphs, *Chap.* 8. 1. *There is therefore now no condemnation to them that are in Christ* — As if hee should say, Though I finde an unregenerate part, as lively and powerful in mee, as any other doth, or I think can do, yet am I not hereby condemned, this doth not at all hinder my *Justification*; no, I thank God for Jesus Christ, that is all in him, the business of that lyes upon his *righteousnesse*, though I had ten times more sin than I have, to contend with, to mourne and be humbled for, yet could it not prejudice my *Justification*, that is only by the *righteousnesse* of Christ,



and blessed be God Christ is mine, his righteousness mine, there is therefore now no condemnation.—

3. Faith leads the Soul out unto, and constantly keeps it to the word of promise, where the righteousness of Christ is held forth to poor sinners, for the obtaining and holding of it. Faith ever loves to have its hold-fast in its hand, because it knows that the better the thing is which it holds, if once it let go its hold-fast, the more eager and watchful the Devil is, to snatch it from it. Now this thing of the Righteousness of Christ, it is Faiths Jewel, the promise as by it, it first gets hold of this precious Jewel, so is it its hold-fast by which it keeps this Jewel from being plucked away by Satan, therefore doth faith lead the soul out unto Christ, keep him close to the word of promise continually, saith Faith, as you love the comfort of your Justification, through the Righteousness of Christ, so hold to the Promise, keep to the Promise, let go the Promise but a moment, your adversary will snatch your Jewel out of your sight. Faith, it takes a poor soul by the hand, and carries him out to the Promise, and faith to it, behold here is a promise, see what is in it; why an everlasting righteousness for my Justification here, an eternal Salvation hereafter, take hold of it therefore, O my soul, take hold of it; is there not a blessing in it? yea, is there not that in it, which will make thee blessed for ever? keep hold of it therefore, O my soul, keep hold of it, Rom. 10. ver. 6, 7, 8, 9, 10. The Apostle speaking of the Righteousness of Christ, which faith hath hold of, saith thus, Say not in thy heart, who shall ascend into Heaven, that is, to bring Christ down from above? or who shall descend into  
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the deep, that is, to bring up Christ again from the dead? but what saith it? *The Word is nigh thee, even in thy mouth, and in thine heart*; that is, the word of faith which wee preach, i.e. do not think you must go up to Heaven to fetch it, that there is no getting in except you climbe thither; neither say, Who shall descend; i.e. that it is in the grave, I must go thither for it, go hang or drown my self if I will have it; but what saith it, *The Word is nigh thee*; What Word? why of Faith, and the Promise, i.e. the promise of faith in Jesus Christ, which is preached to poor sinners in this; this righteousness is contained here, you may lay hold of it, by holding of this thou must keep it, thou needest not, poor Sinner, if thou wouldest have all thy sins pardoned, be a justified soul, and blessed for ever, climbe up to Heaven by thy own good works, and righteousness for it, nor run down to Hell in despair, thinking thou mayest as soon finde it there, as any where else; no, no, poor soul, what saith it, *The Word is nigh thee*; Heaven is nigh, Justification. Salvation is nigh thee, it is in Gods Word of faith which thou hearest preached, that free promise, which brings thee tidings of an everlasting righteousness; lay hold of this, thou art blessed for ever; keep hold of this, and thou shalt see thy self a justified person, and an Heir of Heaven for ever. And who mee thinks hearing this, would not have thoughts of a Heaven; thou poor soul sittest all the week long at thy Cups, and with thy Queans, and art scared from having any thoughts of Heaven, or obtaining of Jesus Christ, and life eternal through him, because thou thinkest if ever thou doest it? thou must make a Ladder of good works,

works, and climbe up to Heaven, and thus thou knowest not how to do; but it is a Hell to thee to have thoughts of it; or if not so, yet thou thinkest thou must run mad for a while at least, the thoughts whereof terrifie thee as much on the other side; whereas poor soul thou art mistaken, the *righteousnesse* of Christ by which souls are justified and saved, needs neither of these for the obtaining of it; thou needest not go up to Heaven, nor down to Hell to get it; thou needest not stand howling, and crying, and moping a month together to get a Heaven; no, but come to the *Promise*, and all is thine; but I tell thee not, that when this is done thou shalt swagger and swear, and be drunk and roar, as before thou didst; no, but a new nature shall be put into thee, and God whom now thou art afraid of, as a Judge to hang thee, thou shalt come running unto, and throw thy self into his arms, as into the arms of a loving Father, and that work, as prayer, hearing, which thou art now in prison whilst thou art about, thou shalt account this glorious liberty.

4. Faith begets and keeps up a secret persuasion in that soul which lives thereby, that either the *righteousnesse* of Jesus Christ, which is declared in the promise already, for certain is, or if not, may be mine: As faith leads the soul out unto, and holds it close to the promise, where Christs *righteousnesse* is held forth, so there is something which faith in its acting doth, to bring the soul unto, and constantly to hold it to the promise; for it is not an easie thing to bring a poor soul which sees nothingness and emptiness in it self, and all its *own righteousness*, to close with the promise of Christs *righteousnesse*.

reconsess, and to hold the soul to the same, in such fort, as it shall not swerve or start aside, stagger or reel from that *promise*, in this great business of its *Justification*.

Now that which *Faith* doth for the bringing of the soul unto, and holding it close to the *promise*, is, the begetting and maintaining in the soul a certain, *secret*, and inward *persuasion*, which is twofold; Either,

1. Such as hath an *assuring* all of *faith* joyned with it, and may be called, *Faith of assurance*, which though it be not that wherein the *life of faith* doth properly consist, yet it oftentimes accompanieth *living by faith*, and is more constantly found in that soul which *lives by faith*, than it is in another which doth not *live by faith*, which is a *persuasion* that that *righteousness* of Christ which is revealed in the *promise* for the *Justification* of sinners, is certainly mine, applied to mee, and that through the same I am already *justified*, and shall never come into condemnation; and therefore I come and take hold of the *promise*, and keep to it, as that which is my continual evidence against sin, and Satan, that I am *justified*, and shall never come into condemnation, so that the soul comes to the *promise*, and saith, This *promise* is mine, the treasure in it is mine, the *Fewel* of Christs *righteousness*, that it brings, is mine; and in this confidence it triumphs over death, hell, sin, the devil, and all the enemies of its *Justification* and *Salvation*.

This *persuasion* wee finde in the Apostle *Paul*, upon which hee grounds his glorious Triumph, *Rom. 8. vers. 33. to the end*; Daring all his enemies, and all the enemies of the Elect of God,  
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Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is hee that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? All comes from this perswasion, vers. 38. For I am perswaded that neither death nor life— shall bee able to separate us from the love of God, which is in Christ Jesus our Lord.

And (as I said before) though this perswasion that I am certainly just and righteous before God in the Righteousness of Christ, bee not that proper act whereby I live by faith; yet the more I attain to of this life of faith, the greater and more constant will this perswasion be; for, the stronger faith grows in any soul, the more full assurance doth it bring though yet that assurance is not the act whereby it lives by faith, but a fruit thereof; yea, in those souls who have attained to a higher degree of the life of faith, as Paul and others in those times had, the actings of faith do more appear in the act of Assurance, and less in the acts of bare Adherence, so that such do not so much say, the Righteousness of Christ it may be mine, and therefore I cleave to the promise, which brings the same, as thus, it is certainly mine; I am certainly justified, and therefore I hold to the promise, as that which is the ground of this my assurance, and my evidence to prove the same, against all the charges of the Law, sin, Satan, or any of the enemies of my Salvation: Or,

2. Such a perswasion as hath an adhering act of faith



faith joyned with it, and may bee called *faith of adherence*, which is a perswasion of this, that the *Righteousness* of Christ, which the *promise* declares for the *justification* of sinners, though I cannot for the present certainly say it is mine, yet it may be mine, and I may be *justified*, and therefore I go to the *promise*, and hold to the *promise*, where this is to be had; this perswasion is properly the *life of faith* considered in it self; the other is the *life of faith*, and its fruit both in the soul together; and though every soul which *lives by faith*, hath not the other, i. e. a *perswasion* that Christs *Righteousness* is certainly its own; yet every soul which *lives by faith*, so far as it *lives by faith*, hath this, that possibly it may be mine, so far at least as that it dares not conclude the contrary, as the Ninivites, *Jonah 3. v. 8, 9.* Repent from such a consideration, *Who can tell if God will turn and repent?* And as *Job* offered sacrifice for his children, from an, *It may bee my Sons have sinned;* And the four Lepers ventured into the host of *Assyria*, from an, *It may be they will save us alive;* So a poor soul which *lives by faith*, goes to the *promise*; and takes hold thereof, and though it cannot say this is certainly mine, or shall certainly be mine, yet it saith, *It may be mine, however I will not conclude the contrary.*

5. *Faith in the point of Justification causeth the soul that lives by it to shun all disputes either with the Devil, or a mans own carnal reason, as to the question whether it be justified, or no:* Satan comes and layes heavy charges upon the soul, thou art such a sinner, hast so often been proud, unbelieving, worldly-minded; so many sins thou hast committed against

against the love and free grace of God, against thy own light and conscience, so many duties thou hast neglected, so many been formal, hypocritical in, and therefore thou art not justified; *Carnal reason*, that comes in, and sayes its *Amen* to the Devils arguments; saith *Carnal reason*, the *Promises* are true, I know them to be so, and therefore surely the conclusion must be thus, I am no childe of God, I am an unjustified person; *Faith*, now that comes forth, and encounteres the furious charge of both these raging Lions, who would at once swallow up the peace and happiness of the poor soul; and saith *Faith*, you enemies, *Satan*, and *my own reason*, if from all your charges, you had concluded against my *Sanctification*, reason would that I should bear with you; but if the question be about my *Justification*, I will be no disputer in that matter, because it is not for mee to meddle with that business; or to take the work out of anothers hands who is intrusted with it. I grant I am as vile as you have made mee, and viler too, yet were I ten times viler than I am, yet would not all this touch my *Justification*; because that is wholly without mee, and in the hands of another, so as that no good or evil within mee, or done by mee, comes at that; Yea, O yee my enemies, saith the soul, you are much besides the question, which fain you would affirm, and prove, when from these charges you would assail my *Justification*; for *Sanctification* and *Justification* are two things, and all you charge mee with, in your premises, is some defect in the matter of *Sanctification*, and in the conclusion you run into *Justification*, which is to raise another question;

and therefore (saith the soul) had you concluded thus, thou art *not sanctified*, I would freely without dispute have concluded with you, for this I do acknowledge, that *I* am a poor sinner, a wretched man in my self, often captivated with a body of death; *I* am not indeed so *sanctified* as *I* should bee, but *I* see something in my self, which *I* desire to mourn for, and to walk humbly under, and which *I* see daily need to go to my Father about, which also *I* do; beseeching him, and waiting upon him for the healing this filthy puddle of my nature, but because of this, that *I* am not *justified*, that *I* will not conclude, neither are you mine enemies, until you have proved that there is a defect or want of *righteousness* in Christ as in mee, till you have proved, that there is not *righteousness* enough in Christ, upon whom my *justification* lyes, as it is my duty, *I* shall still desire, notwithstanding all my weaknesses and imperfections, to beleieve my *justification*.

Sixthly, and lastly, *Faith looks strictly and narrowly to the conscience*: *Conscience* is the strong hold and castle of the soul, whilst that is quiet and free from tumults, the whole man is at peace, let there be a tumult there, and the whole man is at war, and put into distraction, therefore *faith* in the business of *justification*, makes the soul to use all diligence to secure that hold out of the hands of the enemy, by securing which, the whole man enjoys peace; and truly this looking to, and securing of *conscience*, is a business of greatest concernment, in *living by faith* for *justification*; For the Devil and Sin, do the soul more mischief when these get into *conscience*, than they do, or can do any where else.

Now

Now there are three waies by which Faith se-  
cures Conscience;

1. By putting a strong garrison into Conscience,  
and keeping it there: This strong Garrison is the  
Righteousness of Christ, which faith brings into  
conscience, and keeps there: Faith knows that no-  
thing else can defend conscience, when Sin and Sa-  
tan storm it, but Christs Righteousness. Hence  
1 Pet. 3. 21. we are said to have the answer of  
a good conscience towards God by the Resurre-  
ction of Jesus Christ; for the Resurrection being  
the time wherein Christ did appear in all his Right-  
eousness, and shew forth himself as one that had  
now fulfilled all Righteousness, and upon the very  
same account was now risen from the dead, when  
hee had been acting the last part of that sad Tra-  
gedy as to himself, but glorious work of Righteous-  
ness, as to us, is put for the whole Righteousness of  
Christ both active and passive, and so it is as if the  
Apostle should say, The Righteousness of Jesus  
Christ being put into our Consciences, is that where-  
by they are secured and kept peaceable, so that  
instead of tumults and insurrections in conscience,  
our consciences are in peace; instead of accusing  
us, wee have the answer of a good conscience to-  
wards God.

2. By clearing the conscience of all those enemies  
who formerly have done, or do disturb the peace  
thereof: As Faith brings a strong garrison into con-  
science, so it ejects all malignants or disturbers of  
consciences: Peace; these are those dead works,  
Hebrews 9. 14. which creep into conscience,  
i. e. the guilt of all sin, whether of omis-  
sion, or commission, which get into conscience



and disturb its peace. Now *faith* garrisoning *conscience* with Christs *Righteousnesse*, ejection all these; the first thing this garrison doth, being entered, is the cleansing of the place where it is, from all such as are *enemies* to the *peace* of it.

Whatsoever guilt of sin, past, or present, which lyes in the conscience, and wrangles, all is cast out, the *Righteousnesse* of Christ being made Governour of *conscience*, and the *conscience* enjoys a bundance of *peace*; whereas before it had not quiet an hour in a day, many times for a month together, now it is full of *peace*; Sin which before lay gnawing and tormenting it, is now cast out, and everlasting *Righteousnesse* comes in the room thereof, whereby the soul possesseth abundance of inward *peace* passing all understanding. O saith the soul, I never knew what a calm was till now, that I had the *Righteousnesse* of Christ set up in my *conscience*. I have been oftentimes tossed to and fro, and my soul neer upon shipwrack, but now thanks be to God, I enjoy a blessed calm, I never knew what a calm of *conscience* was till now, therefore my heart rejoiceth, my tongue is glad, &c.

3. By keeping a constant guard at the gates of *conscience*, that so these *enemies* being cast out, may not re-enter; *Faith* knowing of how great concernment it is, keeps a guard day and night at the gate of *conscience*, so as that, when any of the ejected *enemies* would re-enter, presently they are under examination, Who is here? Who are yee? Who are you for? Why, I am such a one; Then stand, stand off, come not here, this is the *Garrison* of Christs *Righteousnesse*, and here is strict command no such must enter, *Act. 24. 16.* Paul makes it his

his exercise to keep *conscience* clear, though hee could not but fail in his duty towards God and man both, yet hee exerciseth himself to keep his *conscience* clear, to keep it void of offence, that though offences were committed, yet that the guilt of them might not get in there. And thus much for the first thing, how Faith acts, or what it doth in persons living thereby, in our *Justification*.

*Quest. 2. Wherein doth lye the advantage of that Soul that liveth by Faith in Justification, above another that concludeth his Justification from sense, from what hee seeth and feeleth?*

*Ans. 1.* Hee hath an advantage in respect of the ground upon which he holdeth his *Justification*; when wee hold a thing upon good ground, if of worth, the greater advantage wee have. The soul that liveth by *sense*, holdeth his *Justification* upon a ground within him, it is experience, sensible workings, that is his ground. But a soul that liveth by *faith*, holdeth his *Justification* upon a ground without him, the Promise and Covenant of God, this is a better ground.

1. In regard of the clearness of the ground, it is such a ground as doth more clearly represent the thing, than any other thing can. I may more clearly see and behold my *Justification* in the Promise, than in any experience wharever. That soul that grounds upon *sense*, there is a veil many times upon his *Justification*, because there is a veil many times upon his experience; upon *Moses* face there was a veil: So when the ground of our *justification* runs in a legal way, upon *sense*, there will be a veil upon the *Justification*, for the face of *Moses* is veiled.

A man that hath a veil upon his face, you see his face but darkly, if you see it at all, you see it with a great deal of uncertain knowledge; but now that soul that *grounds* his *Justification* upon the promise, that man seeth his *Justification*, as a man seeth another face to face, i. e. hee seeth *clearly*, and *speedily*. *Abraham* joyced to see Christs day, and saw it, hee saw it *clearly*; now how did *Abraham* see the day of Christ? Hee had many experiences, hee did not see the day of Christ through these, but through the promise, for faith the Scripture, *Abraham beleev'd God, and it was counted to him for righteousness*; hee saw through the Promise.

2. It is a *sure ground*; it is good to be upon *sure ground*, even in smaller things than this upon which a mans eternal Salvation doth hang. As a mans *Justification* is a thing of such moment, therefore wee had need to be upon *sure grounds*. Now that soul which holds his *Justification* from any thing within, doth not hold it upon a *sure ground*; it may be hee hath experience to day, and its gone the next day; sometimes it is present, sometimes absent; but the promise is a *sure ground*; Why, because that remaineth. The soul that holdeth its *Justification* upon any thing within, will at one time or other let go his hold of *Justification*; but that soul that holds it upon the promise without, will hold it when the other lets it go.

3. It is a *ground more easily come by*; our experiences, it is hard to keep them when wee have them, so hard to re-gain them when lost. Its hard to get an humble frame of heart, but harder to re-gain when lost; but the *promise* is more easie, though

though it have no experience for the present, yet a poor soul may take his Bible, and go to the promise of God, and lay hold of that.

Obj. But you will say, it is as hard to lay hold of the promise, as to get up experience?

Ans. Wee grant it is so; but the promise is the ground, it is not our laying hold.

4. Its a ground that hath a great deal less deceit in it; when a man grounds upon any thing within, there is a great deal of deceit; as the Spirit of God hath his true Gold, so the Devil hath his gilded Counters, therefore possibly I may miss, and take the Devils gilded Counters for the Spirits Gold; but in the promise there is not that deceit, that is a ground that a soul shall not be deceived by. So there is advantage in respect of the ground.

2. That soul that liveth by faith in Justification, hath an advantage in this respect, in that the soul hath its justification more constantly in its sight, than another hath; another sees it now and then, but hee beholds it more constantly. And,

1. By having our justification more constantly in our sight, wee are free from abundance of those doubts and fears that other poor souls are continually hurried about withall, about their justification: take a poor soul that liveth by sense, and hee is in continual fears about his justification, continually tossed to and fro; one while hee thinketh, surely I am not that justified person, if I were, there would not be so many sins stirring; another thinks, surely I am not justified, for I have rejected Christ so many times before, and had so many heart-warmings in his Word, and all gone, so that he is continually



finually in a Labyrinth of *fears and doubts*, that he cannot winde himself out of, about his *Justification*.

But a poor soul that hath his *Justification* in his sight, is freed from *abundance* of these *fears*, is not tossed to and fro, but beholdeth his *Justification* grounded on the rock without him. Though hee findeth not that within that hee hath sound, and breathes after, yet saith the poor soul; *my Justification* is by a *righteousnesse* without, though I prize the workings of the Spirit of God within, above any thing this world can afford; and though I finde a want of these, yet I will not conclude I am not *justified*, because *justification* is all without; I may be *justified*, yea I beleeve I am, though I finde not these workings so lively and stirring, as time hath been they have; so hee is free from *fears* in the business of his *Justification*.

2. The constant holding our *Justification* in our sight, *maketh the soul take all the dealings of God in good part*, put a good construction upon all Gods *dealings*, whereas another, who is dark in *justification*, hee can take no *dealing* in good part at the hand of God. A soul that beholdeth his *justification*, can, as long as that is clear, behold the love of God in Christ towards it, it can put a good construction upon all. Let God give a mercy, hee will say, that it is out of love; let God take away a mercy, hee will say, that it is out of love. Let God smile, hee seeth his love; let God frown, through his frown hee beleeveeth his love. Let God put him into a prosperous condition, hee seeth love; let him put him into an afflicted, adverse condition, hee can beleeve God is his God.

But

But take a poor soul that is *dark* in that, let him give a mercy, he saith, O, I am affraid it is in judgment; let him take away a mercy, this is in judgment, I have abused it. Let God smile, hee is affraid to own it, lest hee bee deceived; let God put him into prosperity, hee thinks that will ruine him; into affliction, hee thinketh that is to destroy him.

3. The constant beholding our *Justification*, doth carry out a soul with a sweet Son-like frame of Spirit, in all its *actings* towards God: Take a soul that is *dark* in its *justification*, there will not be child-like *actings*, but slavish *actings*: a spirit of bondage, servile *actings*: But take a soul that hath his *justification* in his eye, and there will bee sweet Son-like *actings*, when hee goeth to duty, hee goeth with the Spirit of a Son: I see Hell is gone, Heaven is given, and doth not perform duty to avoid the one, or procure the other, but doth all as to a Father, because God hath taken Hell away, and given Heaven, and is my Father, therefore I go about the work of God. When it mourneth for sin, it doth not mourn for fear it should bee damned, but because it hath sinned against a Father; I do not say it is so with a Saint at all times; but when a soul *beholdeth* its *justification*, so it is.

4. This constant beholding our *justification* doth *dis-inamour*, and wean the heart from worldly things; our hearts are never so *weaned* from the *Creature*, as when wee see through *Justification* our interest in the Creator. When the poor soul cometh to see the great God of Heaven and Earth is my Father, and I have a glorious inheritance provided  
above

above in Heaven for mee; then it saith, Why should I dote upon *Creatures*? As a Princes Son is estranged from the company of other children; why? I am the Princes Son, they are companions below mee, this maketh him leave other Boyes, and not play with them; so a Princes Son will not go and hoard up Counters, why? I am a Princes Son: so a poor soul, when it beholdeth its *justification* is estranged from the world, upon this consideration; I am a Son of God, a Childe of God, have an interest in Heaven, a glorious Inheritance there, and this weaneth the heart from the world. The beholding our actual *justification* begets such actual considerations as these.

5. It *armeth us against all Satans temptations*; it puts the soul into such a condition as it can grapple with Satan, when hee cometh to assault it with his *fiery darts*; let the Devil shoot never so many *fiery darts*, yet so hee hath his *justification* in his eye, it will keep off all, and therefore it is called a *Shield*. They used a *Shield* to repel *Arrows* from the party; *Faith* is our *shield* to repel the *darts* of Satan, and beat them back again, so this is another advantage.

3. That soul that liveth by faith in *justification*, is delivered from the *great evil* other souls run into, of adding to, or detracting from his *justification*: it is a *great evil* incident to the Saints, they look upon themselves as more or less *justified*, accordingly as they are more or less *holy*, and their works more or less spiritual. I do not say but that wee should endeavour after *holiness*, and spirituality to the utmost, but not to make our *justification* less or more, as these things are less or more.

1. Because

1. Because it puts our justification as a stock into our own hands, that by our care and diligence wee might augment, or by carelesnes and negligence might diminish it: whereas our justification is a stock the Saints have, but it is in the hands of their Surety, which though they are, and ought to use all Christian care and diligence, yet by all their care and diligence, there is not one dram added to their justification. Though they are to take heed of all carelesnes, and remifnes, and avoid them, yet though they should fail, there is not one whit, nor one dram taken away from their justification by all. Justification is as the Childes Portion in the Executors hands; the Childe hath some spending-mony, but his Portion is in the hands of the Executor. So is our justification, that is a stock in the hands of our Executor; the Saints have something in themselves, and they spend much of that, but they would spend their justification too, if the stock were in their own hand: but it is in the hands of their Surety, Executor, and they cannot spend that; hee will not let them have that, so that, that cannot bee spent. Now when wee look upon our justification as that which may be added to, or deducted from, wee do not look upon it as in the hands of our Surety, but in our own hands, and that is a great evil.

2. It is a great evil, because it maketh our Justification like our Sanctification, in part: for that which is perfect can have nothing added to it, or taken from it; if any thing could bee added to it, then it was not perfect before; perfection doth neither admit of addition or diminution. Now our Justification is perfect, by one offering hee hath perfected



selected for ever them that are sanctified, Heb. 10. 14. them the father hath set apart, hee hath perfected for ever. Now if I should be more justified at one time than at another, then Justification were not perfect.

3. It maketh justifying grace to depend upon Creature actions; for if I am more justified when I do more, and less when I do less; then my actions have influence into my Justification, and so Justification depends upon Creature actions, and so, if of works, then it is no more of grace.

4. It is a great evil, because it doth much dishonour Christ, it speaketh the Righteousness of Christ insufficient for our Justification; if the Righteousness of Christ be sufficient to Justification, then all I can do cannot help it forward. If it need any thing of ours, then it is not sufficient of it self. I speak this to shew the great evil of adding to, or detracting from Justification; which how usual it is to look upon our selves more justified at one time than at another, experience teacheth; as if there were a flaw in our Justification, so soon as there is a flaw or slip in our conversation. I shall come now to speak a few words to the third thing.

Quest. 3. What is it that hindereth the soul from living by Faith in Justification?

Ans. 1. Our being ignorant of the nature of that dispensation wee are under, through grace; ignorance of the nature of Gospel Dispensations, therefore it is wee live so little by Faith. The Gospel is an administration of Grace, there is nothing in the Gospel but Grace, pure Grace, all in the Gospel is Grace from first to last. Now wee being  
igno-

ignorant of this Gospel Dispensation, wee are lead by the Principles of old *Adam* within us, to look upon the Gospel as a Covenant of works, or at least as partly *Grace*, and partly *Works*, and when wee look upon it so, wee think wee cannot have justification by the Gospel, unless wee bring something with us, and this hinders living by faith, beleev- ing for Justification.

The principles of old *Adam* do so agree with the Covenant made on *Sinai*, that wee can sel- dome go out to God for justification, but are ready to look upon God as standing upon Mount *Sinai*, and standing upon that Covenant, and then wee see an angry God, a terrible God, a God cloathed with Thundrings and Lightnings, and that makes us think wee must bring something to God to pacifie him, and so wee are hindered from living by faith in Justification. Whereas a poor soul when it cometh to understand the nature of the Gospel, that there is nothing in it but *Grace*, but pure *Grace*, then the soul can act faith for Justification, and go out to God for it, as a poor nothing-Creature, when it seeth all is received in a way of *Grace*.

2. Fear wee should presume if wee should go to God for Justification as poor nothing-creatures. O thinks the soul, if I should go to God as having nothing, I should presume, this maketh him afraid to go to the Promise: Whereas indeed wee do presume in not going. If a great man promise a poor man a hundred pound, and tell him he shall have it, if hee come for it; if this poor man should be so mannerly as to say, I will not go, if I had it I should be glad, but for such a poor man in my

raggs to go to such a great man, I should *presume*, would it not bee *presumption* for him not to go? So it is a great *presumption* for a poor sinner not to go to God for *justification* by *faith*. Is it not high *presumption* to pull down that God hath set up, and set up that God hath pulled down? When a Superiour Court sets up a Law for an Inferiour to repeal it; When the High Court of Parliament hath repealed a Law, for an Inferiour Court to go and enact that Law, were it not *presumption*?

This is the Law God hath set up, that all should have *justification* by *grace*, that is repealed to have *justification* by *works*. When I shall go seek to bee *justified* by something within mee, or done by mee, I do go, and set up that Law that God hath abolished, and is not this *high presumption*?

3. *The old Adam sticking close to us.* When wee speak of *old Adam sticking close*, I do not so much mean, the *Evil old Adam*, as *Good old Adam*, *Moral Righteousness*, which was in *Adam*. That Liquor that is first put into a vessel, the vessel will hold the scent of that longest: Now man was *righteous* before *sinful*; *old Adam* was made *first righteous* therefore it is *more natural* for a man to think to be saved by his own *righteousness*, than to *sin*: Though to *sin* bee *natural*, the other *more natural*, for it is more rooted in nature than *sin*.

And it plainly appeareth, that it is an easier thing to bring a man off from *any sin*, than from the opinion of his own *righteousness*. To bring a Drunkard from his drunkenness, a Swearer from his swearing, easier, than from an opinion that his own *righteousness* should save him.

And it is clearly shewed, many a man is brought

brought off from his *sin*, that is never brought off from his *righteousness*, therefore that sticks closer. And this wee may see if wee look on the Scribes and Pharisees, and Publicans and Harlots. The Scribes and Pharisees were those that stuck close to *Good old Adam*, to walk exactly and *righteously*: The Publicans and Harlots, were those that minded neither good, nor evil, but swimm'd in all the *evil* of *old Adam*: Now, when Christ came, they imbraced and entred into Heaven; but the Scribes and Pharisees, the *righteous* men, that were following the *good* of *old Adam*, they reject Christ, and run head-long to Hell.

And this likewise is clear, if you look to the *Jews* and *Gentiles* in the Apostles time. The *Jews* followed after *good old Adam*; The *Gentiles* they went on in *sinful old Adam*: The *Jews* they rejected Christ, opposed Christ; The *Gentiles* they come in and imbrace Christ. So that the *good* of *old Adam* sticks more close than *sin*; and there is many a man is come off from his *sin*, that will be damned for his *righteousness*, trusting to that, neglecting Christs *Righteousness*. The Scribes and Pharisees were come off from sin, and the *Jews* did not live in that unrighteous way, Publicans and Harlots did, yet these go headlong to Hell, and the other imbrace Christ.

This is that which hinders from *living by faith* in *Justification*.

**I** Come now to the Second, The life of *Faith*, as it relates to a *Christians Sanctification*: *Justification* and *Sanctification* are inseparable companions, where there is the one, there is the other



in some measure, either habitually, or actually, *Whom hee justifieth, hee also glorifieth*; Grace is Glory begun.

Now in this business of *Sanctification*, wee are to *live by faith*, and the Proposition shall be this.

Propos. *That a Christians Sanctification is to be carried on in a way of faith, or beleeving.*

Or, *A Christian is to exercise faith in his Sanctification.* I shall shew,

1. *Wherein Faith is to be exercised in our Sanctification.*

2. *How Faith acteth.*

3. *Why we are to live by Faith in Sanctification.*

4. *What is the difference between that Sanctification which ariseth from natural conscience enlightened, and that which ariseth from faith and beleeving.*

Quest. I. *Wherein is Faith to be exercised in our Sanctification?*

Ans. *Sanctification consists of two parts.*

*Mortification and Vivification.*

*Mortification* is the destroying of the old man, *Vivification* is the quickening of the new man. By *Mortification* wee are transplanted from the stock of the old man, by *Vivification* wee are transplanted into the new Adam.

1. *Mortification* consists of two branches. There is the mortification of the outward and inward man. Of the outward man, that is, of all those things that please the carnal outward sense and appetite; and of the inward man, of all the faculties and powers of the soul will, and affections, Col. 3. 5. *Mortifie therefore your members which are upon the earth, fornication, uncleanness; the mortification of the*  
outward

*outward man*: And in vers. 8. *Put off all these, anger, wrath, malice, blasphemy.*—There is the *mortification* of the *inward man*.

2. For *Vivification*, that likewise lieth in *two things*. There is the *vivifying* of our *Graces*, and the *quickenings* of our *Duties*, or our hearts to obedience. The last comes from the former. Our *Graces* bring forth our *Duties*, and our *Duties* are but the *actings* of our *Graces*.

So that the things wee are to *live by faith* in, in our *Sanctification*, are the *mortification* of all *sin*, whether in the *outward*, or *inward* man, the *vivification* or *quickenings* of all *Graces*, and of our hearts to every duty.

Quest. 2. *How doth faith act or put forth it self in this business of Sanctification?*

Ans. Here according to the *two parts*, wee shall proceed, and shew how faith acts in the business of *Mortification* and *Vivification*.

Quest. 1. *How doth Faith act in the business of Mortification?*

Ans. 1. *Faith* doth discover to the soul, that the *old man*, the unregenerate and unmortified part that is in every one of us, was carried up by the Lord Jesus upon the Cross; and there did receive a deadly wound. And that Jesus Christ our Redeemer and second Adam, did take upon him that nature in which the first Adam fell, and so did give a mortal blow to the body of sin and death, by suffering in that nature. Therefore the Apostle saith, *Rom. 8. 3. What the Law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, for sin, condemned sin in the flesh.* Christ took the likeness of sinful flesh,

and by death condemned sin in the flesh, that is, did give a blow to sin in the flesh, in the humane nature that hee took upon him; therefore the Apostle saith, *Rom. 6. 6. That our old man is crucified with him*: Christ took it up upon the Cross with him, and gave it a mortal wound.

Now Faith doth discover this to the soul, when the soul findeth sin struggling and striving within, then saith Faith, this sin striving, is a part of that body of death that is in the Saints; now, O my soul, look up upon the Cross, and see that body of death dying, therefore, O my soul, go out against it, and so Faith encourageth the soul to go out against sin.

2. As Faith shews the soul sin crucified with Christ, so it shews the soul, *that the design of the Lord Jesus*, in giving a mortal blow to the old man, and body of death upon the Cross, *it was this, the weakening of the power of sin, and the subduing of it in the Saints*; that sin might bee so dis-empowered, that it might not reign nor rule in the Saints, but be continually in a declining languishing condition; therefore it is said, *Rom. 6. 6. Our old man is crucified with him, that the body of sin might be destroyed*: Hee doth not say, it is destroyed presently; Christ took it up upon the Cross, gave it a mortal wound, that it might be destroyed, in order to the destruction, that having the power broken, the Saints might the more easily get power over it. As an enemy that is already wounded (though a Gyant) is easily overcome; So though sin bee strong as a Gyant, Jesus Christ hath wounded sin, therefore his strength being taken away, is the more easily subdued. Faith shews the

soul Christ, saith *Faith*, What, did Christ give sin a mortal wound, that it might be destroyed? O then let not *sin* live, O then *sin* shall not live in mee!

3. *Faith* shews the soul, that there is a continual streaming forth of vertue and efficacy from the Lord Jesus Christ, for the killing and subduing *sin* within; *Faith* doth as it were set open the Fountain of the Blood of Jesus Christ, streaming out towards and upon it, for the healing of the Leprosie of *sin*, and this is that which *Faith* layeth hold upon, when it struggleth with *sin*. *Paul*, when he was contending with this Old man, when he cryeth out, O wretched man that I am, Rom. 7. 24. presently he casts his eye upon Jesus Christ, and saith, I thank God — *Faith* sheweth the soul the efficacy and vertue that is in the Blood of Jesus Christ for the killing *sin*.

4. *Faith* is much in calling out the soul to the promises of mortification; wee have a promise of mortification; Rom. 6. 14. *Sin shall not have dominion over you, for you are not under the Law, but under Grace*. The soul that lives by *faith*, when it findeth *sin* strong, it taketh hold of the promise, and goeth to Christ, and saith, Lord, thou hast said *sin* shall not have dominion over mee; behold, here is such and such a corruption too hard for mee, Lord, behold, here is thy promise, look upon thy promise, remember thy promise, subdue my corruption; it first goeth to the promise, and armeth it self with strength in the promise, and then cometh and fighteth against *sin*; and that is the matter we are so often foiled with *sin*, because wee try to combat with *sin*, before wee go to the promise. When a soul lives by *faith* for the subduing of *sin*, there is first a going to the promise, and then it en-



counters with *sin* with success.

5. Lastly, Faith doth beget and maintain in the soul a secret perswasion, though for the present it is compassed about with a weight of infirmities, yet God will support it under all, and in Gods time it shall bee a conquerour over all. Though I be for the present molested with *sin*, yet a day will be, I shall bee a Conquerour, and all these my enemies shall bee under my feet, I shall set my feet upon the necks of all my *sins* one day, and this carries the soul courageously out to fight against *sin* for the present.

Quest. 2. How doth faith act in the business of Vivification?

Ans. 1. Faith eyeth much the Resurrection of Christ, and maketh the soul labour much after knowing Jesus Christ in his Resurrection, Phil. 3. 10. That I may know him, and the power of his Resurrection, and Fellowship of his Sufferings, being made conformable to his death. Here are the two great things wee are speaking of, for hee is pressing after perfection of Grace, which consists in these two, to have fellowship with Christ in his death for mortification, and to know Christ in his Resurrection, for vivification and quickening.

As mortification comes by a dying Christ, so vivification cometh by a living Christ.

2. Faith, that sheweth the soul how that in the Resurrection of Christ, hee was raised up and quickened with Jesus Christ; Faith sheweth the soul, that in Jesus Christ it is quickened already, as its common person: therefore the Apostle Paul speaking of Jesus Christ as this common person, saith, Ephes. 2. 5, 6. *You who were dead in trespasses and sins hee hath quickened with Christ, and made to sit together*

together with him in heavenly places. Faith shews the soul how that in the Resurrection of Christ, it did revive, and hath quickening already. Saith the soul, though I am dead, my graces lye as though dead, affections dead, heart in duty dead, yet I have quickening in Christ, I have a stock of life in Jesus Christ, Col. 3. 3. *Yee are dead, and your life is hid with Christ in God*; though it do not for the present appear, it is hid with Christ.

3. Faith in this business of vivification, sheweth the soul that there is a stream of vertue and efficacy comes from the Resurrection of Jesus Christ, quickning of it; and this is that Paul presseth after, *That I may know him, and the power of his Resurrection*, Phil. 3. 10. That I may have the power of his Resurrection raising and quickning of mee. The Resurrection of Christ, though but one act, yet hath a continual stream of vertue flowing from it, for the quickning of souls.

4. Faith taketh hold of any word of promise in the Book of God, that may bee any ground of encouragement to beleeve his quickning it, as that word of Christ, Joh. 10. 10. *I am come that they might have life, and that they might have it more abundantly*. See, saith Faith, Jesus Christ is come that I might have life; — *And because I live, yee shall live also*, John 14. 19. because there is life in Christ, shall I live? then I will go to him for life.

Quest. 3. *Why is a Christian to live by faith for Sanctification?*

Ans. 1. Because our Sanctification is altogether of Grace; therefore the Spirit by which wee are sanctified, is said to bee given of God; and the blood of Jesus Christ (which hath such an influence

ence into *Sanctification*) that is of *Grace*. It was of *Grace* that Christ shed his blood, of *more grace* that this blood of Christ should be applied to thy soul, for the washing away of thy sin. So *Faith*, which is a help in our *Sanctification*, that is of *Grace*; therefore *Faith* is said to be the gift of God, *Ephes. 2. 8. And to you it is given to believe.* Now if *Sanctification* be of *Grace*, wee are to live by *faith* for it.

2. Because our *Sanctification*, as well as our *Justification*, is primarily in the Lord Jesus Christ. Jesus Christ is made *Sanctification* to us, *I Cor. 1. 30.* and so wee are to live by *faith* for it, for whatsoever is in the Lord Christ, I am to partake of it by *faith*.

3. Because wee have promises of *Sanctification*; What I have a promise for, I am to live by *faith* for, because the promise is the ground of *faith*, but wee have promises of *Sanctification*, of *MORTIFICATION*, Sin shall not have dominion over you, *Rom. 6. 14.* of *VIVIFICATION*; because I live, ye shall live also, *Joh. 14. 19.* therefore we are to live by *faith* in it.

4. Because wee are to pray for *Sanctification*, and therefore wee are to believe for it. What is my duty to pray for, I am to believe for, because prayer must be in *faith*. Every Petition I put up to God in prayer, it is my duty (whether I do it or no) to act *faith* in the thing desired. If I am to pray for it, I am to believe for it. But I am to pray for it. Jesus Christ teacheth us to pray for it, when hee himself prayed for our *Sanctification*. *Sanctifie them through thy truth, thy Word is truth,* and Jesus Christ teaches it, in that Prayer wee call the  
*Lords*

*Lords Prayer*, the three first Petitions respecting in a great part our *Sanctification*, *Hallowed bee thy Name*; It is as much as that God would help us to honour and *sanctifie* his great Name.

*Thy Kingdome come*; It is as much as to pray that God would set up his *Spiritual Kingdome* in our hearts, that wee might bee ruled and guided by his Spirit, having all corruption *mortified*, and grace *quickned*.

*Thy Will be done in Earth, as it is in Heaven*; This is as much as to pray, that wee poor creatures here on Earth, might do the *Will of God* so freely, fully, and chearfully, as the Saints in Heaven; So that wee are to pray for *Sanctification*, and then wee are to *beleeve* for it, because our *Prayer* must bee in *faith*.

Quest. 4. *What is the difference between that Sanctification which ariseth from an enlightened conscience, and that Sanctification which ariseth from faith or beleeving?*

There is a *Sanctification* which ariseth from the meer dictates of the Law of Nature, and that *Sanctification* the Heathen Moralists attained to a great deal of: And there is a Jewish *Sanctification*, or Legal, and that is such a *Sanctification* as is begotten by the terrors of the Law. But there is another *Sanctification*, and that is a *Gospel-Sanctification*, that is such a *Sanctification* as is wrought in the soul from the beholding the love of God in Jesus Christ; such a *Sanctification* as is wrought from *beleeving* his *Justification*. Now there is a great difference between this *Sanctification*, and the other, which arises onely from an enlightened conscience, for both arise from an enlightened



*lightened conscience, the one from conscience being enlightened by Natures Law, the other from the written Law, but there is a great difference.*

*Ans. 1. That which ariseth from natural conscience is something of the more gross part of Sanctification, but a peece, and doth not take in any thing of the finer part of Sanctification. A forsaking some sins that are outward and gross, for which his conscience cannot but flye in his face, so that hee shall not rest quietly night nor day, such as Drunkenness, Adultery, and the like. It is in respect of those duties that are more apparent, such as Prayer, hearing the Word, such, if a man should let alone, hee should have no quiet, nor peace in conscience.*

*But that Sanctification that cometh from faith, that is in respect of the inward, more secret evils of the soul; the secret rising of pride, unbeleef, and passion, and so for more inward duties, that Sanctification teacheth a man to deny himself, to submit himself to Gods will, to be content with Gods disposal.*

*2. That Sanctification which cometh from an enlightened conscience onely, raiseth a man to bee more self-conceited; but that Sanctification that cometh from faith and beleeving, throweth a man down in respect of all self-conceit, it maketh a man more mean and low in his own eyes: As the Scribes and Pharisees, and Jews in our Saviours time, they had a great deal of this outward holiness and Sanctification; but see how it puffed them up, how they stand upon tip-toes, and crow over poor Harlots and Publicans, as not fit to come in the company of such as they were.*

*But*

But that which cometh from faith, maketh the soul more humble. What abundance of Sanctification Paul had, hee did press after perfection, did walk more like one in Heaven, than on Earth, yet hee could look upon himself as the least of Saints, concerning acting for God, labouring in the work of God, hee preached the Gospel from Jerusalem to Illyricum, laboured more abundantly than they all, yet how humble; Yet not I, but the Grace of God in mee; and so hee saith, in nothing hee came behinde the chiefest Apostles, yet saith, *I am nothing*. So concerning uprightness of conversation, hee walked before God in all good conscience, knew nothing by himself, yet how humble, yet hereby am I not justified, and not that I can do any thing of my self; yea, hee saith, hee was the chiefest of sinners, hee seeth it is not wrought by his own proper industry, but by the grace of God, therefore hee giveth him all the glory.

3. That Sanctification which is wrought by natural conscience, is grievous and irksome, because it is against the will, it is a forced holiness, hee is constrained to it. It is his will to sin, but conscience will not suffer him; his will is to do nothing at all in the service of God, if hee might go to Heaven, but his conscience puts him in Hell if hee doth nothing, and so it is grievous to him.

But that Sanctification which is through faith, that is pleasant to the soul. That that is natural is pleasant. God puts the New Nature within, and then it is in some measure natural to be holy, to avoid sin, to do the will of God.

Therefore see how differently wicked men and godly men speak of the wayes of God, Job 21. 14.

See

See the language of wicked men, they say to God, *Depart from us, for wee desire not the knowledge of thy wayes*: Here is the language of wicked men, they cannot help it for their lives, but they shall have some knowledge of the wayes of God, the Law of Nature teacheth something of Gods wayes, and they have his Word, and that tells something more. O say they, *Depart, wee desire not the knowledge of thy wayes*, wee are troubled at the knowledge of such things, it torments us; this is the language of wicked men. Then again, *Jer. 23. v. 33.* wee read of a generation of men that heard the Word of God, but it was so tedious, that they call it a *Burden*, they come to the Prophet, and ask, *What is the Burden of the Lord?* It was grown into a Proverb, the wayes of God were so tedious and irksome.

But now do but see how godly men *speak of the wayes of God*. See what David saith, *Psal. 19. 7, 8.* *The Law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple, the Statutes of the Lord are right, rejoicing the heart,* vers. 9, 10. *The judgements of the Lord are righteous altogether, more to be desired than gold, than much fine gold, sweeter than the honey and honey comb.* They do not cry, *Depart, wee desire not the knowledge of thy wayes*, they do not call them a *burden*. So *Psal. 119. vers. 72.* *The Law of thy mouth is better to mee than thousands of gold and silver,* vers. 130. *How sweet are thy words to my taste? sweeter than honey.* See how David speaketh of the will of God; the wise man telleth us, *Prov. 13. 19.* *It is an abomination to fools to depart from evil; it is an abomination to depart from*

from sin, it is that hee hates. The fool, that is the wicked man: It may bee hee doth *depart* from some sins, his *conscience* makes him *depart* from some sin, fear of Hell, the terrours of the Law, but it is an abomination; he may *depart* from it, but he hates it with his very life, not sin, but the *departing* from sin; that hee must *part* with his drunkenness, the Drunkard would fain have his cups, and the Adulterer his Quean, but his *conscience* so terrifieth him, that hee dares not have them, but *departs* from them, but hee hateth the *departing* from them. But see a godly man, it is his delight to *part* from them, *Psal. 119. v. 143. Trouble and anguish have taken hold upon mee, but thy Commandments are my delight, vers. 47. I delight my self in thy Commandments which I have loved.* A hundred and twenty times in this Psalm, the Psalmist useth such phrases as expresse his *affection* unto the wayes of God, *I delight in thy Law, I love thy testimonies.*

4. That Sanctification that ariseth from natural conscience, that is most, when conscience is most unquiet. Wee read that *Ahab* humbled himself, but never but when his conscience was troubled.

But that Sanctification which ariseth from faith, is then most, when the soul is most quiet. If at any time the soul is least in duties of Sanctification, it is when the conscience is most unquiet.

5. Lastly, That Sanctification that ariseth from natural conscience, makes a man an enemy to all those that are truly and spiritually sanctified. *Ishmael* the Son of the Bond-woman, persecuteth the Son of the Free-woman: So all the stock of *Ishmael*, they that are sanctified with an outward Sanctification,



cation, will persecute those that are truly sanctified. Therefore there were none such great enemies to Christ as the Scribes and Pharisees that had outward Sanctification; they were they that stirred up persecution, they were the great and worst enemies to true Sanctification.

But that poor soul that is truly, spiritually sanctified, is a friend to all those that are truly sanctified; they love them the more, the more Sanctification they can see in them; the more of the Image of God they can see upon any souls, the more they love them.

Wee have spoken of the two former, now of the third,

### The Life of Faith relating to a Christians Expectation.

A Christian is to live upon God in way of expectation, to wait upon God, hee is to expect much in way of faith. That wee are to live by faith in this respect, is clear from that testimony of Habakkuk, in the second chapter, and the third verse; *For the vision is yet for an appointed time, but at the end it shall speak*—at the fourth verse; *But the just shall live by his faith*; by his faith, the time whilst the Vision is delayed hee lives by his faith, expecting much, while much is delayed, expecting the fulfilling of the Promise, while it is delayed, all the time that much is delayed, all that time of a Christian hee is to live by faith; the Scripture tells us, that Abraham believed God, he had a promise, and it was delayed year after year, hee looks for the promise, and for the performance thereof,

thereof, and yet delayed; *Abraham* looked for the mercy in a way of *faith*, and the fulfilling of the promise was made to him, but hee must first wait for it.

In the handling of these things wee shall shew you,

1. What those things are that a Christian waits for, what those things are that a Christian expects by faith.

2. How Faith acts the soul in this business of expectation.

3. Why we must live by Faith, in this respect.

4. What manner of waiting that is, that comes in beleeving.

And so apply it.

First, *Those things that a Christian waits for, and expects, are many*; but a Christian doth by faith wait for something *more especially*, that hee doth expect and wait for in a special manner: As,

1. *The fulfilling of Promises*; if the Lord hath made a promise to the soul, or if the soul hath been made to wait upon a word of promise, now hee waits upon God beleevingly to see the accomplishment of this promise. *David* had a word of promise from the Lord, and waits upon the Lord for the accomplishment of it, *Psal. 119. 49.* ver. *Remember the word unto thy servant, upon which thou hast caused mee to hope*; hee had a word, and grounds his hope upon it, waits upon God for the fulfilling of it. So wee read of *Simon*, that just and holy man, spoken of in the second of *Luke v. 26.* hee had a word that hee should not dye until hee saw *Jesus Christ* in the flesh, and hee waited

for the consolation of *Israel*, hee had a word and waited for it, at the 25, and 36. verses;—A word was given into him, and it was revealed to him by the Spirit, that *hee should see Christ*; and hee waited for the accomplishment of it; so a poor soul when it hath any promise given in by the Lord, or is enabled to take hold on any promise, and meets with a promise suitable to its condition, a soul that *lives by faith, waits upon God for the fulfilling of this promise.*

2. Again, another thing that a soul *waits for*, is, *the return of his prayers*; Prayers are the great ventures of a Christian, according as a soul speeds or not speeds in these, so hee is either rich or poor; these being a Christians great ventures, hee is *waiting for their return*, to see what comes home, and who comes richly laden or not, this in *Psal.* 85. 4, 5. vers. the Psalmist having been earnestly praying to God, *Turn us, O God of our salvation—wilt thou be angry with us for ever—shew us thy mercy, O Lord, and grant us thy salvation*; the Psalmist having been praying hard, hee waits upon God for an answer, at the eighth verse, *I will hear what God the Lord will speak*; hee had been praying, and looks up now for an answer; *I will attend now for an answer, for he will speak peace to his people, and to his Saints.* I am sure I shall have an answer of peace, and I will hear, I will stand waiting for an answer. And so the Prophet *Habak.* 1. 2. *How long shall I cry, and thou wilt not hear, even cry out unto thee of violence, and thou wilt not save, art thou not from everlasting, O Lord my God, mine holy one? &c.* all the chapter is prayer; now in the beginning of the second chapter,

ter, *Habakkuk* stands upon the Watch-Tower to see if any answer cometh, at the first verse; *I will stand upon my watch, and will watch to see what hee will say unto mee*; hee had been praying, and now he would stand upon his watch-tower. The watch-towers are places in Cities, where some stand to discry an enemies coming; so in the Kings, *Jehu's* coming was discryed by a Watchman, in 2 King. 9. 17. *And there stood a Watchman on the Tower of Jezreel, and hee spied the company of Jehu as hee came*; so *Habakkuk* here, hee had been at prayer, and hee went up to his Watch-tower to discry the coming of an answer, and waits for the return of his prayer. A poor soul, that is another thing hee waits for, for the returns of prayer, such a soul sayes, *I have prayed, and I will wait for it*, as a wise Merchant sends out a Venture, takes care of it, and hearkens out for it, and when it comes home, he looks for his gains, &c. So a Christian, when hee trafficks for Heaven, hee does not let it go, and never mindes it, but inquires after it, and looks for his gain, and returns, and thus hee does wait for the return of his prayers; that is the second thing.

3. Again, another thing a soul waits for, is the return of Gods Countenance; it is not alwaies Sunshine here below, sometimes clouds doth interpose to hinder the Sun beams, and cause darkness and obscurity; so it is not alwaies Sunshine with a poor soul, sometimes Clouds get in between the countenance of God, and a poor soul, and hinders the comfort of a poor soul; and sometimes when it is so, and it is not as it hath been formerly, the soul waits then for the return of his countenance.



*Psal. 130. 5, 6. I wait for the Lord, my soul doth wait, and in his word do I hope; my soul waiteth for the Lord, more than they that watch for the morning; hee waits, and waits, and waits more for God, than they that watch for the morning. Where was hee? why hee was in the depths, as in a dungeon, and could not see the light of Gods countenance; in a dark condition, and there waits; and O when shall I see God again! and so likewise at another time, when the countenance of God was hidden from him, and much dejected, in Psal. 42. 5, 6, 7. O my soul, why art thou disquieted within mee, trust in God—who is the help of thy countenance, and thy God; and hee puts his soul in waiting upon God, for I shall yet praise him, and behold him, who is the help of my countenance, and my God.*

4. Again, as for the return of Gods countenance, so hee waits likewise *for the Churches deliverance*, that is another thing, when the Church is under any tryal, or affliction, in captivity, he waits for the *deliverance* of the Church: thus in *Habakkuk. The just shall live by his faith*; when the people were in Babylonish Captivity, they lived by faith for the return of their Captivity; so Gods people are called *Watch-men* in *Isaiah 62. 6. I have set Watch-men upon thy walls, O Jerusalem*: What do they watch for? for the *deliverance* of *Zion*, they wait for the prosperity of Gods people, and the *deliverance* of the Church of God.

5. Another thing is, *The ruine of Gods enemies*, as they wait for the prosperity of the Church of God, so for the ruine of Gods enemies, *Zeph. 3. 8. Therefore wait yee upon mee, saith the Lord,*  
*that*

that I may assemble the Nations, the Kingdomes, to pour upon them my indignation, anger, jealousy. God hath a design to gather together his enemies to their ruine and destruction, *Wait upon mee until I gather them together, and till they bee destroyed.*

6. Again, one more, The soul waits for the Lords second coming; that's a thing the soul may wait for, *Heb. 10. 38. The just shall live by faith.* Now look in the former words, and hee shalt live by faith in the expectation of Christs second coming, *vers. 37. Hee that shall come, will come, and will not tarry.* So in chap. 9. *vers. 28. To them that look for him, hee shall appear the second time without sin unto salvation.* What, a looking, waiting, and expectation for Christs second coming in the Spirit? *Rev. the last chap. v. 17. The Spirit and the Bride saith come; here is coming, waiting, longing, the Spirit cryes come, and the Bride cryes come, the Spirit in the hearts of the people of God, cryes come, waiting for Christs coming; yea, this is made a character of a Christian, and a great work of the Gospel, to wait for Christs coming, 1 Thes. 1. 9, 10. They themselves shew of us, what manner of entring in wee had unto you; And to wait for his Son from Heaven.* It is the character given of the Thessalonians, a waiting for the coming of Jesus Christ, and a great Gospel-work to wait for Christs coming. Thus what it is that Christians wait, and expect for.

Secondly, How the life of faith acts, or how faith is helpful to a soul in this business of a Christians expectation and waiting.

First, Faith, or the life of faith, it ever seeks

out some promise, upon which it may ground an Expectation of that mercy that it waits for. I say, the life of faith, it ever looks out some Promise, upon which it may ground an expectation of that mercy it waits for. Faith it must have its word, and therefore the soul that doth by faith expect and wait for any mercy, it ever looks out for a word and promise, goes ever to the word to see what ground it hath to stand upon, and to wait for such a mercy; the life of faith does turn over the Bible, and looks out the promise, findes out the promise of that mercy, never rests till it have a promise, and then it pitches its standard upon the promise, and there it stands, and looks up to Heaven, waiting for the accomplishment of that promise. When Daniel did expect the Deliverance of the people of Israel out of the Babylonish Captivity, hee did ground it upon a promise. The Prophet Jeremy had fore-told it should continue seventy years, now Daniel goes to the promise, and when they were expired, prayes unto God for the deliverance, and upon this word of promise seeks God, and beleeves it indeed, and expects it from the Promise.

Secondly, As Faith doth cause a soul to seek out a promise, so having found the promise, does not limit God to any time or way for the fulfilling of this promise. Another soul that doth not live by faith, if so bee that hee doth wait upon God at all, yet hee will limit God, and tie up God to his own time and way; Israel limited the Holy One, Psal. 78. 41. and hee that expects much in the way of faith, that soul will not limit God to his time and way; if I have it not to day, I can wait no longer; no, that

that soul will wait upon God, *Gods time*, as David sayes *Psal. 31. 15. My times are in thy hand*: So sayes a soul, *Times and seasons of mercy are in thy hands*, if I should have it now to day, I should be glad, and rejoyce, and bless the Lord for it, if thou dost with-hold it, *My times are in thy hands*, yet I desire to wait; no reason that I should speak against the Lord, and entertain hard thoughts of God, if thou with-hold the mercy, yet I will wait for it, Take thy own time, O Lord. Then it doth not limit God to any way of performance: A soul that expects mercy in way of faith, it doth not limit God to any way, so far as concerns Expectation, it is not the way of faith to limit God to any way; An ungodly man will many times eye God to ways; But a soul that doth by faith expect a mercy that soul leaves God to his own way. Wee read of Moses once or twice tying God up to his own way: When the people were in great streights, *Exod. 14. at the red Sea, 14, 15. vers. The Lord shall fight for you, and ye shall hold your peace; And the Lord said unto Moses, Wherefore cryest thou unto mee? Speak unto the Children of Israel, that they go forward; Moses at the 13. verse, goes and layes out a way, and that was to stand still, and God would destroy their enemies: and that was not Gods way, he goes to God, and cries unto him, that hee would come with some immediate hand, and destroy them from heavens; this was Moses way, and now Gods way was, that they should go forward, and pass through the Sea, at the 16. verse But lift up thy rod, and stretch out thine hand over the Sea, and divide it, and the Children of Israel shall go on dry ground through the midst of the Sea. Now Mo-*



ses bid them to stand still, but God bids them to go forward, and so they did, did not tye up God to his own way: And so at another time we find Moses limiting of God, Numb. 11. for want of flesh, the Children of Israel murmured; well saies the Lord, Therefore the Lord will give you flesh, and ye shall eat, ye shall not eat one day, nor two daies, nor five daies, neither ten daies, nor twenty daies, but even a whole month, 18, 19, 20. verses. And Moses said at the 21. vers. The people amongst whom I am, are six hundred thousand foot men, and thou hast said, I will give them flesh, that they may eat an whole month, shall the flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? Moses thought of no way, unless their flocks were killed, or the fish of the Sea to be gathered together, and Moses thought this the way, and so prescribes God a way: So a soul so far as it is waiting upon God, and not in faith, it will prescribe God a way; but a soul that doth expect in faith for a mercy, it will not be prescribing God a way. So Abraham he leaves God to his own way. God bids him offer up his Son, he doth not say, Why my Son, why, how will thy promise be accomplished, and made good, art not thou faithful? Abraham leaves God to his own way, and beleeveth that God could find a way for the fulfilling of the promise, and did not limit God to any way; a soul that lives by faith, waits upon God for the fulfilling of the promise, and doth not limit the Lord to any time, or way of his own.

Thirdly, The life of faith in our expectation, as it doth cause the Soul to look out to the promise, and



and having the *promise*, doth not *tye* or *limit* the Lord to his *own time* or *way*, for the accomplishment of it; so it doth *perswade* the *soul*, though it know not the *time when*, yet a *time there is*, wherein the *promise shall be fulfilled*, and that *mercy I wait for shall be given in*. It doth *perswade* the *soul* that there is a *time*, it shall be given in, the Lord hath his *set time*, in which he doth fulfil his *promise*, and in which he doth give in his *mercy* to his people, a *set time* for the fulfilling of that *promise*, to *Abraham*, that his seed should inherit *Canaan*, Gen. 15. 16. When the iniquity of the *Amorites* should be full, in the fourth Generation, So God had a *set time* when he would deliver the people out of the house of bondage, the Land of *Egypt*, at the *set time* it was, at the end of the four hundred and thirty years, *Exod. 12. 41*. And it came to pass at the end of the four hundred and thirty years, even the self same day, it came to passe, that all the hosts of the Lord, went out from the Land of *Egypt*; so God had a *set time*, wherein he sent his Son *Jesus Christ* into the world, that time is called, *The fulness of time*, Gal. 4. 4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law: A *set time* for that; And so likewise there was a *set time*, when *Christ* suffered: God hath a *set time*, even for an hour, *Joh. 13. 1*. Now before the feast of the *Passover*, when *Jesus* knew that his hour was come, that hee should depart out of this world, unto the Father; a *set time*, even to an hour that God appointed *Christ* to dye, and therefore he said, that they could not lay hands on him, because his hour was not come; and so a *set time* to build up *Sion*, and to build up the

the Church, *Psal. 102. 13. Thou shalt arise and have mercy upon Sion, for the time to favour her, yea the set time is come*: So God hath a set time to perform what ever hee hath promised to his people. Now saies a soul that *lives by faith*, when that set time is come, I shall have the mercy, and though the promise be delayed to day, to morrow, &c. yet it perswades it self, that when the set time is come, it shall have the mercy.

Fourthly, *The life of faith, it causeth the soul quietly to wait upon God without murmuring, till the time, the set time doth come*: It makes the Soul quiet and patient till the set time doth come: *Job saith, All the time of my appointed time, I will wait, untill my change come, an appointed time, there was an appointed time, and he waits upon God till the time come*; So of the Church in the *Canticles*, it is very clear for this; in Chap. 3. vers. 5. *I charge you O you daughters of Jerusalem, by the Roses, and by the Hinds of the field, that ye stir not up, nor awake my love until he please*; There is a time wherein it pleaseth Christ to come, a set time, before which he will not come, *Stir not up my Love untill hee please, till the time is when he will come, no stirring up by impatience, and the like, till he please*. So much for the second thing, How faith doth put forth it self, or helps the soul to wait upon God.

3. *Why a soul is to expect mercy in the way of faith, or is to live beleeving in his Expectation?*

1 One reason is, because our expectation of mercy, it must alwaies be grounded upon a promise, or otherwise our expectation is nothing: In vain do we expect, that which God hath not promised to give, if it must be grounded upon a promise alwaies, then

then I must *live by faith*, even in my *Expectation*; because without *faith*, there is no taking hold of the *promise*, neither can he close with the *promise*; and in his *expectation* he must take hold on the *promise*, or else it is in vain.

Secondly, He must *live by faith* in his *expectation*, or else, *he will never be able to hold out long in his expectation*: Where there is not an *acting of faith*, there the soul dies, that soul that doth not wait upon God in a *way of faith*, that soul dyes, and cannot hold out long, and so tires, and cannot wait long; *waiting* is a long and hard work, *Faith* is our strength, and if we have no *faith*, we shall never be able to go through this hard work; a Horse that wants mettle, will never be able to hold out; put him to hard service, he will not hold out; *Faith* is the mettle of the Soul, if we have no *Faith*, we cannot hold out in our *waiting* upon God.

3 Again, we must *live by faith* in our *Expectation*, because *otherwise though the mercy should come in which we wait for, yet if it do come in, and not in a way of faith, it will not be so sweet and comfortable to a soul*. If it doth not come in, in a way of *faith*, it's otherwise: Mercies beleaved for, are the sweetest; Mercies that I have waited for in a way of *faith*, are the sweetest mercies, which I have beleaved for.

Quest. 4. *What waiting is that, which comes from Faith?*

Ans. I. That waiting is a *patient waiting*, opposed to murmuring and repining, *I waited patiently for the Lord*, Psal. 40. 1. and Psal. 37. 7. *Rest in the Lord and wait patiently for him.*

2 It is an *humble waiting*, he is made *humble* by his *waiting*; it is onely an humble soul that will *wait* upon the Lord, that beleevingly will *wait* for God, therefore it is said in *Zach. 11.* the poor of the flock waited upon God, at the 11. vers. *The poor of the flock that waited upon mee*; It must bee poor souls that will wait upon God, a soul that is rich, and proud, and conceired that he hath something, will not *wait* upon God; indeed it is an *humble waiting*, that a soul waits upon God in.

3 Again, It is a *diligent and industrious waiting*; not a careles *waiting*, but a *diligent waiting* in his own way, and means, and Ordinances that God walks in, and works in, where a soul will *wait diligently* upon God at the post of his doors, *Blessed is the man that heareth mee, watching daily at my gates, waiting at the posts of my doors*, Prov. 8. 34.

And then it is a *Regular waiting*; as diligent in *waiting*, in observing the waies and Ordinances of God, so it is a *regular waiting*, and therefore called a *sitting still*, Isa. 30. 7. *Their strength is to sit still*, speaking concerning those that would go down to *Egypt* for help, to strengthen themselves in the strength of *Pharaoh*, and to trust in the shadow of *Egypt*, and have not asked at the mouth of God. *The strength of Pharaoh shall be a shame to them, and their trust in the shadow of Egypt, their confusion, but your strength is to sit still*; that is, in respect of using other waies concerning your going down to *Egypt*. *Your strength is to sit still*, for in *waiting* upon God, you are to be active, but to *sit still* in respect of all those waies that are not of Gods appointing; concerning this our *waiting*, it is to be *orderly*, in an *orderly*

orderly way, or else help will be in vain, and to no purpose.

5 Again, *A waiting with an earnest expectation for him, my soul waited for the Lord, more than they that watch for the morning.* Psal. I 30.6. How doth a soul *watch for the morning*? a poor soul, that is tired out, and hath felt the pains and afflictions of the night, and could not get a wink of sleep, now he *waits with great expectation* for the morning, so a soul *waits with great expectation*; and earnestly *waits* for God. Why now is it so, that a Christian is to *live by faith*, even in respect of his *Expectation*? we may see a necessity of this, in our *justification*, not any comfort of that without it, in our *Sanctification* and *Expectation*, we must exercise faith in all.

That which I would speak, is, to put us on to wait upon God in faith; let us in all our waitings wait in faith, my poor soul hath been waiting for such a mercy, and for such a mercy, and it comes not; O wait in faith!

Take some few considerations for this.

1 *It is better for a soul to be kept up by faith in a waiting frame for mercy, than it is for a soul, or would be for a soul, to enjoy that mercy waited for*; it is better, and many times a greater mercy to be kept up in a waiting frame of heart for the mercy, than to enjoy that mercy waited for; if you did enjoy it, you would rest upon the enjoyment, and so our life is turned into a sensible life; and is it not better to *live by faith* than *by sense*, and better to wait upon the Lord for the mercy, than to enjoy it?

2 Again, *There is more of the power of God put forth in your condition of waiting than in the other*; a  
great



great power put forth to support a poor soul to wait upon the Lord, to wait upon him ; what great power is put forth to inable us to beleieve ? Ephes. 1.10. *And what is the exceeding greatnesse of his power to us-ward who beleieve, according to the working of his mighty power : power, and great power, and exceeding grearnesse of power, and working of mighty power, goes to inable a soul to beleieve, that is that power that inables a soul to hang and wait upon God ; and hence it is, that Paul doth close with this, when that mercy which hee had been seeking of God for ( that the Thorn in the flesh, and the messenger of Satan might depart from him ) was denied, hee said hee should have more experience of the power of God (though I would gladly bee out of it) so long as God will bee with mee in it, and his strength made perfect in my weaknesse ; most gladly therefore will I rather glory in my infirmities , that the power of Christ might rest upon mee, 2 Cor. 12. 8,9. So in Isa. 40. ult. They shall renew their strength, there is a continual communication of power to inable a poor soul to wait, to the soul that waits upon God, and so it is better, because it hath more experience of the power of God.*

3 Again, it is better than enjoying, because *there is more exercise of grace than in the condition of enjoyment*; the grace of enjoyment is chiefly joy, but in waiting, there is *abundance of grace*; faith exercised, and humility, and patience, and contentment, and submission to the will of God, and self-denial exercised, if the Lord will not give it, it will deny it self, there is a great deal of the exercise of grace in that condition, therefore you cry  
out

out; O I have not such a mercy, and the exercise of such a grace as I would have, I have not such strength against corruption, and such parts, and gifts, and abilities, now may not this very condition, that by faith you wait upon God in, bee better to you than the condition that you would have, that condition you wait upon God in, than that condition that you wait for, if you did enjoy it.

4 Again consider, if so be that by faith you do wait upon God for a mercy, you shall assuredly in Gods time have the mercy you wait for, Isa. 44. Those shall not be ashamed that wait upon the Lord, vers. 23. They shall not be ashamed that wait for mee saith the Lord, that wait for him; the Apostle Paul grants this in Rom. 10. 11. Whosoever beleeveth in him shall not be ashamed; teaching us, that our waiting must bee in a way of faith; now a soul that waits upon God in a way of faith, shall not be ashamed; what is that? it is that hee shall not miss of what he waits for; as one that trusts in another, and makes a boast of him, is ashamed of his trust if he fail. Now if a soul should trust in God, and make a boast of God, God hath promised, and if it should fail, and not be given in, the soul should be ashamed; now he that waits upon God shall not be ashamed; they that trust in Egypt, and Ethiopia shall be ashamed of it, but God will not fail them that trust in him, They that wait upon the Lord shall never be ashamed; what though it do not come in, in thy time, it will come in, in Gods time, there is a waiting time, and a fulfilling time, a time to wait upon God for the fulfilling of the Promise, and that waiting time goes before the fulfilling time, in Habakkuk 2. 3. For the vision is

yet for an appointed time, but at the end it shall speak and not lye; though it tarry, wait for it, because it will surely come, it will not tarry: a double tarrying, it will not tarry; it doth tarry, and though it doth tarry, it will not tarry all that time a soul is to live by faith, waiting upon God, waiting for it, and in its time it will surely come, and not tarry, when the fulfilling time is come, it will not tarry: So, have you been waiting upon God for such a mercy, and a great time it is that you have waited for it, and it is not come; why this is the waiting time, when the fulfilling time is come, it will come: you have been waiting for strength against corruption, for the performance of such duties, the exercise of this, and the other grace; why though it tarry, it will not tarry. As God will have thee to wait all the waiting time, so hee will come in the fulfilling time. God is very exact, and punctual in observing the appointed time, in fulfilling of his Promise; God will not lose a minute, when the time is come, hee will come. In Exodus this is very clear, Exod. 12. 41. *And it came to passe at the end of the four hundred and thirty years, even the self-same day it came to passe, that all the Hosts of the Lord went out of the land of Egypt:* Now see how punctual God is, in the self-same day. God takes notice of a Day, God will not lose a day in four hundred and thirty years hee will not lose a day, so exact is hee in observing his day and time; it is twice noted therefore, in vers. 41. and vers. 51. a thing very remarkable, to shew us, that hee will not lose one day. Hath God set a time to bring a mercy to thy soul in? God will not lose a day, but will bring it, though the time bee long: So,  
for

for the deliverance of the Children of *Israel* out of *Babylon*, when the seventy years were expired, there was no holding of them any longer.

5 Again, consider, *Thou canst not by all thy impatience hasten the coming of a mercy, not one hour before the appointed time; thou canst not by all thy impatience hasten a mercy, not one hour sooner before the appointed time; Israel in Egypt*, they groaned and groaned, and they mourned, but this did not bring them out any whit the sooner; mourn and repine as much as you will, God will do it in his *own time*; and so when the Children of *Israel* were in the Wildernesse for their unbelief and murmuring, God set them a bound for forty years, no entrance until forty years were out, now mercy comes in Gods *set time*, and till that *time* come you must wait upon him, do not murmur and repine, thou canst not have it a moment before Gods *time*.

6 Sixty consider, *That the Lord doth wait upon us to be gracious, and therefore there is good reason to wait beleevingly upon God; doth God wait to give mercy, then I will wait, in beleeving that this mercy shall be given, Isa. 30. 18. Therefore will the Lord wait that he may bee gracious unto you; wait upon him, the Lord waits to be gracious, do you wait upon the Lord, Blessed are all they that wait for him.*

But then consider lastly, *That so long as you do by faith wait upon God for a mercy, though that mercy should never come, yet you are in Gods way: or if that mercy should not come, yet you are in Gods way to be found there. If a man hath a Friend that he desires to speak with, and would speak*



with, he will go to the place where he walks, if he comes here I shall have him, if he come not, here I'll wait for him; if the mercy come, I am in *Gods way*, if not come, I desire it, and whether it come or not come, if I never enjoy it, but if I perish without it, better perishing in *Gods way* than out of *Gods way*. O sayes a soul, a poor soul, I have been *waiting* a long time, and yet he is not come, and therefore I cannot *wait*, I have been waiting so long, and I can *wait* no longer; it may be so, it may be you have been an expectant, and not in *faith*, you have not *waited in faith*, and no wonder the mercy doth not come.

But then, suppose you have been waiting upon God for a mercy in way of faith, and it is not come?

I Consider, *Hast thou not as good ground every whit to persist, and go on waiting, as you had at the first to begin to wait upon God?* What was the first ground you *waited* upon God for? It was the *promise*; why the *promise* is as firm as at the first, therefore you have as good ground as at the first; as to instance in praying, Christ saies, *I will give to him that is athirst, of the waters of life freely*; Christ promises to give to a thirsty soul, I have been *waiting* upon him, and I do not find Christ coming in, the *promise* saies, *I will give*, is it not as good now as at the first? *I will give*, not this day, or week; *I will give*, hast thou not as good ground and hold-fast for thy *faith* as at the first? this is one reason, why the Lord made the *promise* in such terms, without any time; if it were made unto any time, and if out-slipt a moment, then we were undone: but now the *promise* is not made to any time, because



cause I should expect it at all times, and thars a ground to wait upon; if you have it not to day, it is as good to morrow, and if not to morrow, the next day, and the promise is as good as before, and as good ground to wait as ever.

2 Consider further, *The longer you have been waiting for a mercy, the more sweet will that mercy be when it comes in; things long expected, when they come are sweetest*: A Friend long looked for is the welcomest, and a long looked for mercy, the expected mercy long looked for, is the sweetest, *Isa. 25. 9. And it shall be said in that day, loe this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoyce in his salvation; we have waited for him, O how sweet is God for his coming in upon our waiting upon him! this made God sweet, because waited for, never so sweet as now, O how sweet; and such a soul saies, it was love indeed, and wisdom, that I had it not sooner, it would not have been so sweet if I had; I have waited for it, saies the soul, therefore this makes it the sweeter, when it comes, it sweetens the mercy.*

3 Then consider again, *You have been waiting a long time and it is not come, it may be soyl you think the time long, and longer a great deal than it is, because thou dost measure the time by this our account; this is the fault, when we wait for a thing, we measure the time of our waiting by our own account, and we should do it by Gods account; that which with us is a long while, is but little with God, Heb. 10. Yet a little while and hee that shall come will come, and will not tarry; a little while, and it is one thousand six hundred years ago and up-*

ward; *measure by his time*, do not say, if I have waited a week, a month, a year, three or four years, it is a *long time*; no, it is but a *little time*, measure time by Gods account, and then you will say, it is but a *little time* that I have been waiting for this mercy.

4. Consider further, *Because it is not come, will you say it will never come, that will not follow*; if the Child should cry, and ask the Father for a new suit, and the Father should say if it fit you you shall have it; will the Child say, I shall never have it; or rather, my Father saies, I shall have it when it is fit for mee: so here, when the mercy is fit for thee thou shalt have it, and do not say because it comes not yet, therefore it will never come.

5. Again consider, *That there are of the people of God that have waited as long, and longer for a mercy then you have done, and at last have had the mercy*; What will you say of Abraham, hee had the promise of a seed Gen. 12. 2, 3. *I will make of thee a great Nation, and I will blesse thee, and make thy name great, and thou shalt be a blessing; and I will bleſſe them that blesse thee, and curse them that curse thee; and in thee shall all families of the earth be blessed*: this promise, I say, was the great promise made to Abraham, when he was in his own Country, now he was but seventy and five years old, vers. 4. how old was he when the promise was fulfilled; Chap. 21. 5. *And Abraham was an hundred years old when his Son Isaac was born unto him*; and hee beleevved all that time; and haſt thou beleevved, and waited twenty and five years for the mercy? *Abraham waited twenty and five years, and yet beleevved all that time; and have you waited long?*

it may be not a year, not three years, not ten years, and is that a great while? *Abraham* waited as long and longer, and yet had the mercy at the end; so though you have been *waiting a long while*, yet *wait* beleeving, *wait still*, there have been those that have *waited as long* as you, and have had the mercy.

Consider further, that there is a *set time* for the mercy, *wait* for it.

Quest. *But when is the set time, then I con'd wait for it, if I knew but that?*

Ans. *That is onely known to God, but sometimes some hints there are that wee may come to guess when the set time of the mercy is come; It shall bee then, when thy extremity is great, and thou canst live no longer, and wait no longer, that is the set time, Isa. 33. 10. Now will I arise, saith the Lord, now will I be exalted, now will I lift up my self; now when they were brought to great extremity, utmost extremity, vers. 9. you have been waiting, it may bee you have not been in utmost extremity; and it may be you can bear more, and art not in such great extremities and darkness as God will give it in: when thy extremity is great, then is Gods time.*

Secondly, again, then is Gods time, *when God shall be mostly exalted in giving in the mercy, Isa. 33. 10. Now will I bee exalted; then is the time, wherein God will be exalted in giving the mercy, that is the time when God will give the mercy, and so in that place, now will I arise, and now will I be exalted; and that is the time when the soul shall exalt God, and so poor soul for answer, know the time of thy extremity, and when God*

*should bee most exalted* is the time of the expected mercy.

*Quest. But how shall I come to wait upon God in a way of Faith?*

*Ans.* First, *Labour to work the promise much upon thy heart*; What ever mercy it is that you *wait* upon God for, there is a promise for it in the Word of God, a *promise*: Now labour to work the *promise* much upon thy heart. Hast thou a hard heart, and dost thou *wait* for a broken heart? the Lord hath *promised* to give a broken and soft heart, now labour to work that *promise* much upon your heart, and beleeve it, and this is that that will inable you to *wait* upon God? and so, is your sin great? and you say, I have been a great *fin*-ner, and a notorious sinner, why the Lord hath *promised* to pardon sin, and that our iniquities hee will remember no more: and so, art thou blinde and ignorant of the truth of God? why the *promise* is, that Christ is a light to the Gentiles, to open blinde eyes, and hee *promises* to send the Comforter, to teach, and to guide you into all truth, and they shall bee all raught of God: Labour to get the *Promise* upon thy heart. And art thou unfruitful? Dost thou bring forth little, or no fruit? And would you bring forth fruit, and be fruitful? Get the *promise* of fruitfulness, Isa. 41. 18. *I will make the wilderness a pool of water, and the dry Land springs of water: I will plant in the Wilderness the Cedar, the Shittah Tree, and the Mistle, and the Oyl Tree.* So in Chap. 35. 6, 7. *For in the Wilderness shall waters break out, and streams in the Desert, and the parched ground shall become a Pool, and the thirsty Land springs of water; In the*  
habi-

*habitation of Dragons, where each lay, shall be grass with reeds and rushes.* Labour to work the *promise* home upon your heart. Dost thou want strength to perform duty? There is a *promise* that the Lords strength is made perfect in weakness; Labour to work this *promise* home upon thy heart. And hast thou lost strength in departing from God, and art weakened, and is strength gone? There is a *promise* of renewing strength, *Isa. 40. 31.* *But they that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles, they shall run, and not bee weary, they shall walk, and not faint.* Now labour to work this upon thy heart, *They that wait upon the Lord, shall renew their strength,* and so go out in the *promise*, and wait upon God, and so what ever mercy it is, there's no mercy that thou canst wait for, and expect, but there's a *promise* for it in the Word of God.

Secondly, *Do not advise too much with your own reason.* If you would wait upon God, do not advise too much with your own reason: Reason will beat you off from waiting upon God. What you, waiting upon God, and hast so many sins, and wilt God regard such as you! So long you have waited, and no mercy come; and dost thou ever think to have any thing? Thus *Carnal reason* will beat us off from waiting, do not hearken therefore unto reason.

If you will wait upon God, then *beg the Spirit*, spiritual work must bee done by the Spirit, and wee cannot wait upon God without the Spirit: *We through the Spirit wait for the hope of righteousness by faith,* Gal. 5. 5, 6. Go and beg this Spirit of God, that is the great Gospel-promise: Now hath



God *promised* the Spirit, and cannot you *wait* upon God, and live by faith without the Spirit? Go home, and say, Lord, Lord! Give mee thy Spirit, and spiritualize this thy poor creature: Have I been a stranger to the Spirit, no wonder then that I cannot wait upon God no more, therefore would you *wait* upon God in faith, *Beg his Spirit.*

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### A Postscript.

**R** EADER, Thou art desired to take notice, That *whereas* here is wanting, The life of Faith in Perseverance, And, The Excellency of the Life of Faith, That neither the notes of the Author, nor any person can yet bee found (though much pains hath been taken herein, that hath taken the Remainder from his mouth) so perfect this Subject; Yee became, the matters handled are so Excellent and Useful, wee were unwilling the World should bee without them.

The

# The Saints Anchor Rightly cast:

O R

## The Saints sure Anchor-hold.

Heb. 6. 19. *Which hope we have as an Anchor of the soul, both sure and stedfast, and which entreth into that within the veil,*

**I**N the twelfth verse of this Chapter, the Apostle exhorts Beleevers to be followers of those who through faith, and patience inherit the promises: This exhortation the Apostle inforceth in the 13, 14, and 15, Verses, from the example of *Abraham*, to whom God having made a promise that he would bless and multiply him, and confirmed the same by an oath; *Abraham* without questioning, patiently waited for the accomplishing of it; and so after he had patiently waited, he obtained the promise; in the 16. verse, the Apostle urgeth the force of this oath from the nature of a Civil oath, *Men verily swear by the greater, and an oath for confirmation is to them an end of all strife:* as if he should say, If it be but a Civil Oath between man and man, yet after an oath is past, there is no more striving and contending, an oath confirmeth that party to whom it is made, about the assurance of that for which it is made; so that he no longer striveth, but patiently waits for the enjoyment of the thing, then how much more (as if he should say) should this oath of God, confirm a beleevers faith, and stir him up to patience, in the 17, and 18 verses, (least any should conclude that this

this oath of God was made onely to *Abraham*, and therefore they had nothing at all to do with it; therefore) the Apostle shews this oath of God, it was not made onely to *Abraham*, but to all the heirs of promise, as well as to *Abraham*, yea every beleeving soul might have as great and strong consolation from the oath of God, even as *Abraham*, which heirs of promise, who they are, hee layes them down by their proper character, such as are fled for refuge to lay hold of the hope set before them; as if he should say, The heirs of promise, they are such, who seeing no hope in themselves, nothing, that they can ground hope upon, but see a blessed glorious hope, without them, set before them in the promises, they fly to the promises, and lay hold of that blessed hope they see in the promises, when they can see no hope in themselves; and in the 19 verse, the Apostle insists upon this hope, and comes to open it a little, and to compare hope to an Anchor. *Which hope we have as an Anchor*, that is, as an Anchor, it doth fixe the ship, notwithstanding all storms and tempests yet it fixes the ship, keeps it immoveable: So this Christian hope, notwithstanding all those tryals, storms and temptations a poor soul meets withall, yet this Christian hope fixes the soul, so that the soul is immoveable.

*Which hope we have as an Anchor of the soul, both sure and stedfast, and which entreth into that within the veil.*

In the words three things are observeable.

First, The description or discrimination of a Christians Anchor, that is *hope*.

Secondly, The properties of it, *sure and stedfast*.

Thirdly,

Thirdly, The place where a Christian casts his Anchor, and that is *within the vail*.

First, We have here a description of a Christians Anchor, that is *hope*.

I shall shew what this hope is :

Then shew how it is resembled by an Anchor :

And shew the excellency of this Anchor above any other.

First, what is hope.

It is a patient and an assured expectation of the accomplishment of the promises of God : Hope (the business of hope) it is to expect, it is an expectation ; the thing hoped for, expected, it is the accomplishment of promises, not of some promises, but of all promises ; For look how far Faith goes in apprehending the promises, so far doth hope in expecting : Now Faith in apprehending the Promises, it looks to all the promises, it apprehends, layes hold, not of one, but of all : As faith goes out to all the promises, so hope, expects the fulfilling of all the promises ; that is the difference between faith and hope ; faith is exercised about things present, about the promises of God, as it hath them in his eye ; but hope looks to things future, to the enjoyment, when shall it have that that is promised : Faith looks upon the Promise present, layes hold, but in comes hope, and looks for the promises in future ; hope maintains the soul alive in an expectation of that that is held forth in the promise ; but then this hope is a patient, and an assured expectation.

1 It is a patient Expectation, makes the soul lye down patiently, and wait upon God for the accomplishing of his promise, to wait Gods time, not to tye up God to any time, *Rom. 8. 25. If wee hope*  
for

for that we see not, then do we with patience wait for it: So 1 *Thess.* 1. 3. Remembring without ceasing your work of faith, and labour of love, and patience of hope. The poor *Thessalonians* now at this time under great and sore afflictions and persecutions, under all those persecutions, they had their eye upon a Kingdome, a glorious Kingdome, they one day should be made partaker of, 2 *Thess.* 1. 4, 5. So we glory in you, in the Churches of God, for your patience and faith in all your persecutions and tribulations, that ye endure, that ye may be counted worthy of the Kingdome of God; they are under persecutions, but they had their eye upon a Kingdome all this while, the possession of this Kingdome is deferred, and that they have for the present to bear up their heads above water, to keep themselves from sinking, it was onely this hope, that one day they should come to enjoy a Kingdome, and yet notwithstanding, this hope begets patience, your patience of hope: The *Thessalonians* do not murmur, and say, Oh when will this Kingdome come? What, shall we suffer to the worlds end? No, but they hope, and are patient. So 1 *Pet.* 1. 13. there we shall find hope and sobriety joyned together, Wherefore gird up the loyns of your mind, be sober, and hope to the end: What sobriety is this?

There is a two-fold sobriety:

There is a sobriety opposite to intemperance in outward things, in meats, drinks, and apparel.

But then there is a sobriety that is opposite to an immoderate desire of spiritual and heavenly things; that is, when I do so desire spiritual things, as the Presence of God, fulfilling of Promises, even everlasting life, that I cannot content my self



self with the will of God to want these things so long as God would have mee, that the soul is *impatient*, murmures, and repines, because it is delayed; this is an *immoderate desire* of spiritual and heavenly things, and Christian *sobriety* stands in opposition to this *immoderate desire*, as well as to *intemperance*; and so it is meant in this place, as if hee should say, You do expect great and glorious things to be enjoyed one day, and you have been waiting and looking into the Promises, and the things are delayed; *Well*, saith the Apostle, *Hope to the end*, but bee *sober*, joyn *sobriety* to *hope*; as if hee should say, Do not let your desire bee so impetuous, as not to bee content to take them in Gods time; wee should desire the things themselves, and that wee should with as much vehemency as may bee; but now the *immoderation* of desire, it lyes in respect of the *time* when, I desire so as not to content my self with *Gods time*: Now saith the Apostle, *Bee sober*, do not tye up God to *your time*; Now this *sobriety*, what is it but *patience*? It is *patience* joyned with *hope*, Heb. 10. 36. Receiving the promise, is the thing hope looks at; Now, saith the Apostle, *ye have need of patience, that after ye have done the will of God, ye might receive the promise*. Hope looks to receiving the promise; all the time of a Christians life is a time wherein hee is, or should bee doing the will of God, the *end* is the *time of receiving* the promises.

Now because a Christians desire is much carried out to *receiving* the promise, and that is a great way off as wee look upon them, therefore saith the Apostle, *You have need of patience, that so your*  
eager

eager desires of *receiving* the promise do not so over-set you, that you cannot go on chearfully doing the will of God that time God will have you; So it is many times, the desires of a Christian after Heaven, and eternal life, they are so carried out, O when shall I receive the promise, come to rest in the bosome of the Father? That a Christian findes it a difficult thing to keep his heart in order, so as to go quietly on, doing the will of God, between this and that, and to stay, and bee contented to do that work God would have him do between this and Heaven; therefore you have need of *patience*, that so when hope is in *expectation* of the promise, our hope may not so vehemently carry us out after *receiving* the promise, that you may not bee discontented at the time our Father will have us bee here. So that is one thing in *Christian hope*, it is a *patient Expectation*.

It is an *assured Expectation*; such an *Expectation* as hath some measure of *assurance* going with it, nor a bare conjecture, but such as ariseth from *faith*, a divine *faith*, therefore there is *confidence* going along with a *Christian hope*; look how much *faith apprehends* the promise, so much doth *hope expect* the fulfilling of it. Therefore it is said, in *Heb. 11. 1. Faith is the substance of things hoped for: Faith* by imbracing the *Promise*, it holds in his hand the *substance* of all those good things we *expect* hereafter.

Now because *faith* hath not actual possession of them, therefore they are *hoped for*, *hope expects* them, but *faith* is the *substance*, therefore this *hope* is *grounded* upon *faith*, though it hath them not, it doth in a manner enjoy them by imbracing the  
*promise;*

*promise*; therefore *hope* springing from *faith*, must bee such a *hope* as our *faith* is, *faith* is not a bare groundless *conjecture*, but a *certainty*; so must our *hope*, Heb. 5. 6. it is called the *rejoycing of hope*.

Now *rejoycing* doth not arise from a bare *fancy*, and *conjecture*, but from some measure of *certainty*; for a man to *fancy* hee shall injoy a Kingdome, this doth not beget *rejoycing*, so it hath *assurance* joyned with it, as it is Heb. 6. 11. *Wee desire that every one of you do shew the same diligence, to the full assurance of hope to the end*; which argues, it is not a bare *probability*, but there is something of *certainty* in *Christian hope*, yet this *certainty of hope*, is according to the *certainty of faith*, if the *certainty of faith* be grounded upon a general promise, and cannot be brought to a particular promise, such is the *certainty of hope*; but if *faith* be grounded upon a particular promise, such is the *certainty of hope*.

I come now to the next thing, to shew *how hope is resembled to an Anchor*.

First, *Hope layes hold out of sight*: Cast an *Anchor*, it fastens at the bottome of the Sea out of our sight; so doth *hope*, it fastens *within the veil*, there is the place where a Christians hope pitcheth, beyond sight, *within the veil*.

Secondly, An Anchor, though it fastens out of sight, yet it *fastens on the Rock*; cast an *Anchor*, if there bee a *Rock*, it fastens upon the *Rock*; so a *Christians hope fastens upon the Rock* Jesus Christ, a Christians hope is fastened upon the Lord Jesus Christ.

Thirdly, An Anchor by fastening upon the *Rock*, *fixes the Ship*, so that though the waves swell

swell and beat, yet the *Ship is fixed*, so it is with a Christians hope fastening upon the Lord Jesus Christ, it *fastens the soul*: Let temptations and corruptions swell, if a poor soul have hope in Christ as his Christ, that soul is *fixed* immoveable, that hope it hath of injoying Christ, the promise of Heaven one day, this hope it is that *fixes the soul*, that it is not turned this way and that, not driven this way, and that, as another that hath no hope; Let a tempest arise within, or without, yet if it have an *Anchor of hope*, cast within the vail, that it comes but to have some hope, can say, Jesus Christ is mine, it it *fixed immoveable*.

Lastly, An Anchor by fastening upon the Rock, fixing the Ship, the Ship is *preserved from shipwreck*; so is the soul: Another poor soul that hath no *Christian hope*, the storm arises, there is but a little blustering, and its *split* upon the Rock, if hee ride it out one storm, another will come and *split* him; but that soul that hath cast Anchor upon Jesus Christ, shall bee *for ever preserved*.

Quest. You will say, *Wherein is the Excellency of this Anchor of hope above others?*

Ans. One wee have in the Text, *All other Anchors; they are cast downward, this is cast upward; for it enters into that within the vail*, it goes upward, it is cast within the vail: There is the place where this Anchor of hope is cast.

2. Consider the *properties* (which are in the Text) of this Anchor; It is a *sure* and a *steadfast* Anchor.

A *sure*, that is a *safe Anchor*, and the Anchor of hope, when it rests upon this Rock, it never deceives, *Hope makes not ashamed*. And then it is,



Promise, our hope is about the *Inheritance*, and it is pitched upon the *Inheritance* before-hand: If you cast *Anchor* within the vail, you cast *Anchor* upon a *Kingdome*, a glorious *Inheritance*, which when thou comest there, shall be thine, a blessed glorious *Inheritance*, a *Crown* of glory: *Henceforth is laid up for mee a Crown of glory*, saith *Paul*: O who would not cast *Anchor* there, that shall *Anchor* upon a *Kingdome*? Who would cast *Anchor* without the vail, and be contented one minute, when by casting *Anchor* within the vail, hee shall have a glorious *Inheritance* made his for ever?

Sixthly, Within the vail there is *immediate feeding and teaching*: Within the Mosaical vail, *Heb. 9. 4.* there was the golden Pot that had the *Manna*; the Pot of *Manna* was to shew that *immediate feeding*, whereby the people *Israel*, were immediately fed from God in the Wilderness; This argues when wee come within the vail, there shall be *immediate feeding* from God, and hee in the midst of the Throne shall feed them; then they shall never have a hungry soul for God more, the soul shall have its fill from *Jesus Christ*, there is *immediate feeding*, and it was *precious feeding*, that *Manna* was sweet as hony; so shall the *feeding within the vail*, be sweet precious feeding.

Seventhly, Within the vail there is *extraordinary growth*: It is the complaint of a Christian here, O I grow but a little, I finde little or no growth; O poor soul, dost thou grow but a little? cast *Anchor within the Vail*, and thou shalt finde *extraordinary growth* within the Vail: There was *Aarons Rod* that budded in one night, it budded and brought forth *Almonds*, and all in a night.



here was *extraordinary growth*, this Rod was *within the Vail*; When souls come *within the Vail*, they shall not grow by little and little, and sometimes grow (as they think) backward, but *extraordinary growth*.

Eightly, Within the Vail is *Stability*: Within the Vail is the *Covenant*: Now the *Covenant* is that upon which our *strength* is founded, for by *Grace* we stand, by the *Covenant of Grace* you stand; now the *Covenant* upon which our standing is founded, is *within the Vail*; you can never fall from that condition, who would not *cast Anchor* within the Vail?

O be more in the exercise of this *Grace of hope*: It is one thing I have observed of all the three great Graces, *Faith*, *Hope*, and *Charity*, we are least in the exercise of the grace of *Hope*; we look to exercise *Faith*, to go out to the Promises, and to exercise *Charity*, but hope, which is the middle grace, we are apt to neglect, if hope be not exercised in some measure, faith will be dead, and charity dead; Now the work of *hope* is to look to the *glorious Inheritance*; to the *reward* which one day we shall enjoy; be much in the exercise of the grace of *hope*, look upon the *reward*, God would have us look to it, hath left one grace to be exercised about it; look at the mark of the price of the High Calling; I do not say you should work altogether for it, but look on it for encouragement, what a *glorious Inheritance* you shall possess one day, after you have done the Will of God here, for you shall receive the *Promise*; and what is this *Promise*, the promise of an *eternal Inheritance*. O how doth this encourage a poor soul!

it is but a little while, and I shall receive the *Promise*, that *glorious Inheritance*: Exercise this Grace of *Hope*, which lyes in *Expectation*; let us not lay by our *Hope*, and think it enough to exercise *Faith* and *Love*, and let *Hope* lye by, that should help on both; It is the *Anchor* that holds us fast, and makes us steady, it grasps the *Inheritance* before hand, and holds us to it.

Labour that your *Hope* may be cast *within the Vail*, take heed it be not pitched upon this, or the other thing, upon any thing *without the Vail*; But let your *Hope* be grounded upon the *Covenant* of God, therefore *hope*, because God hath made a *Covenant*, therefore I lay hold upon this *Covenant*, because *Jesus Christ* was given out to dye for poor sinners, his *Blood* was poured out for ungodly ones; I come to him as a poor ungodly one, to him that *justifieth the ungodly*, therefore *hope*. O ground thy *hope* upon *Jesus Christ*, therefore I *hope*, because the Lord hath been pleased to make free *Promises* of *Grace* to mee, to blot out my sins for his *Names* sake. Do not ground your *hope* upon any thing besides (for that is to ground your *hope* upon something without the *Vail*) and then such *hope* as this, cast *within the Vail*, will make you blessed for ever. The Lord give you, and I; to pitch our *Anchors of Hope* there.

## Christ's New Commandement.

John. 13. 34. *A New Commandement I give unto you, That ye love one another.*

**T**He words read unto you, are the part of (and indeed the very beginning of) that sweet and heavenly Sermon which our Lord and Saviour Jesus Christ made to his Disciples, when he was taking his farewell of them to go to his Father.

Two things there are, which Jesus Christ seems now upon his departure to have a deep sense of :

1. Least his Disciples in the time of his absence, *should be bereaved of their inward peace and consolation*; to prevent which, he layes them in, in this his last Sermon, many sweet and precious soul-strengthening Cordials.

2. Least through their weakness (they being as yet but little Children, as he terms them in the fore-going verse, amongst whom wrangling and jarring is not onely natural, but a custome) *should in the time of his absence fall at odds and variance within themselves.*

For prevention of which, hee no sooner minds them of his departure, but he layes a streight charge upon them, that as they did love him, or regard his honour before men, they would be especially careful, that there might be no division, or want of affection among them when he should be gone : Which charge of his, that it might sink deep into their memories, he gives it over and over, as in our Text; and again, Chap. 15. 12. and again ver. 17. Yea that they might see how exceedingly his

minded

mind did run upon this, and how the fear of their failing herein, did (as it were) stick in his heart; considering they were as yet but little Children, and therefore very liable to fall together by the ears, hee layes down this, as the first and great thing of all, that he would have them to minde in his absence. *A New Commandement*—(first Commands (as in the Commands of the moral Law) are greatest) as if he should say, Little Children, a little while *I* am with you, and then *I* am to leave you; and O it fears mee exceedingly that no sooner shall *I* be gone, but you will be together by the ears; and therefore, as the first thing of all, and one main thing that *I* would have you alwaies to remember, *I* beseech you, yea *I* command you, mind this, to love one another. *I* am extremely afraid of the contrary, and therefore *I* charge you, *Love one another, Love one another. A New*—

The onely Query necessary for the explication of the words, is this, why the command of Love, is here called, *A New Commandement*, seeing it is ancient, as ancient as the Law of God, the whole Law being comprehended in this word *LOVE*?

To omit the various reasons which are given of the thing, that which *I* conceive to be most consonant to Truth, and most agreeable to Scripture-language, is this, because *This duty of love is more clearly revealed, more fully discovered, and more frequently pressed in the New Testament, than ever it was in the Old.* Though it be certain, the Law in the second Table thereof required love to the Brethren, yet did it not so clearly and particularly reveal and presse the same, as we have it revealed



and pressed under the Gospel. And thus in respect of more clear revelation, it may be called, *A new commandment*, as the Covenant of Grace, which from first, to last, is one and the same, in respect of the more cleare administration thereof, is in Scripture called, *A New Covenant*.

Doct. *It is the command (one of the great commands) of Jesus Christ, that Saints should love one another.*

None I suppose will question the truth of this, if they do, let them read over the place, fore-quoted, together with *Heb. 13. 1.* and the Epistles of *John*, where this is plentifully urged. One place for all may serve. *1 John 3. 23.* where the Apostle summes up the Gospel into two Great Commands, whereof the first is *faith* in the Son God, the second, is *love* to the Brethren.

In prosecution of this, I shall shew,

1 What great ground and reason there is why Saints should love one another.

2 How Saints may have their hearts brought up to the practice of this duty, to love one another.

3 Answer some Objections which lye in the way of many as obstacles and impediments, whereby they are hindred from the exercise of this precious grace, and so great and necessary a duty of love.

For the first, I may say, That there is all the reason in the world, why Saints should love one another.

1 I shall begin with my Observation, and make that a reason of it self, because it is the Command of Christ, That Saints should love one another. Which, should I do no other but repeat over and over, you should see reason enough for the thing.

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The Command of a Father, is enough with a durifull Son; The will of the Husband with a loving Wife; And so the Command of Christ, had we nothing else, should be sufficient with those who profess themselves to be durifull Christians.

2 To this command of Christ, we have added *his own example*, which may bee a second reason why Saints should love one another, Christ bids us learn of him, and be followers of him; how will you ever do this Christians? if you love not one another, as he hath loved you all. This example of Christ, Christ himself proposeth to his Disciples to provoke them to love one another. Jo. 15. 12. *This is my Commandement, that ye love one another, as I have loved you.* As if he should say, I have loved you notwithstanding you are froward and waspish, peevish, and unbeleeving creatures, consider this, and learn to extend the same love to your brethren, that I have done to you.

3 Saints are in near relation one to another: How near? (*Abraham* made this an argument to *Lot*, why there should be no strife between them, We are Brethren) Why as near as Brother, and Brother, for they are Brethren as near as members of the same body, for they are all one body: It is almost a wonder in Nature to see members of the same body fighting one with another, to see the hands beating of the feet, and the feet spurning and trampling of the hands; we conclude when we see a man doing thus, that he is not himself, hee hath the frenzie. So it is a wonder in it self (though in our daies none) to see Saints fighting one with another, one throwing cudgels at the other, and the other at him; certainly were Saints themselves;

they would not do it. When one member woundeth and bruise another, that member that doth it because it is of the body, feels the smart as well as that to whom it is done. So when one Saint wounds another, let him look to it. If he bee a Saint indeed, and of the body, he himself will one day or other (though perhaps at present hee doth not) feel the smart and anguish of every blow, and wound he hath given his brother; if he be not of the body, you know whether hee will then, I need not tell you.

4 *Saints are beholding one to another.* Ingenuity teacheth us to love those we are beholding unto. Now there is not a Saint, but hee is beholding to other Saints, beholding to them for their prayers, &c. O that such who make it their common practice to rail upon, and revile their Brethren, would think of this. It may be there is not a day thou risest, but thou fairst the better for that Saint, and those Saints thou frownest upon, and speakest evil of; perhaps he may have been with his Father, putting up Petitions for thee even at that instant wherein thou art reproaching and casting dirt upon him; and O wilt thou for shame require him thus for his love? If brotherly love bee wanting; is there no ingenuity neither? And how knowest thou, but it may be that, which if it bee, how ill dost thou think will thy Heavenly Father take this at thy hands? Suppose a man had two Sons, and one of them should be praying and intreating of his Father to bestow such and such favours on his Brother, and the other should at the very time, go railing against his Brother, and reproaching him before his Fathers face; think with your selves, how ill

ill would the Father take this carriage of his, at his hands. So —

5. *Love is debt*, Rom. 13. 8. *Owe no man any thing, but this, to love one another, for he that loveth another, hath fulfilled the Law.* If hee be not an honest man that wil not pay his debts, what shall wee call them Saints that will not love their Brethren.

6. *Saints have enemies enough.* It is policy when a man hath many enemies, to make as many friends as may be, and not to make his friends his enemies; had but the Saints policy, mee thinks they should love one another.

7. *Breach of love, is the breach of the whole Law*, Rom. 13. 8, 9, 10. The neglect of some duties break one Commandment, the neglect of others, another: but the neglect of love breaks all. Judge then what a sinner hee that will not love his Brother is.

8. *Wicked men love one another.* Is there any good to be learned from a bad man? Yes, this the Saints themselves may learn to love one another, for so do they.

9. And lastly, There are many duties which lye in common between the Saints, which they are bound to perform one to another; Which they can never do, if love be wanting, as comforting, edifying, relieving, reproving, &c.

2. *How Saints may have their hearts brought up to the practice of this duty of Love.*

1. *Love Saints as they are Saints*, I say, as they are Saints, not as they are of this, or that party, for my opinion or against it, but as they are Saints, thou wilt never love as thou shouldest do, till thou lovest

lovest *Saints as Saints*, as they have the Image of God upon them, Christ and the Spirit of Christ in them, which is the only thing *lovely* in all, and for which all are to be loved. I am not when I should exercise *love*, to ask the question concerning the party to be loved, is hee such a one, or such a one, of this opinion, or that, high, or low in the world, of little parts, or great parts, &c. No, but is hee a Saint, or not, a *new creature*, or not; Hath hee the *Image of God* upon him or not? If so, let him be what hee will for any of the other, I must *love him*, and it is my duty to *love him*.

But alas, in our daies, the question is, Is hee such a one, or such a one, then I will have nothing to do with him; what though hee be a Saint? Men are not so mad to say so, but their practice shews it. What a ridiculous thing would it be, if a man should send his Son to a dear and intimate Friend of his, and his Friend before ever hee would admit him into his presence, or own him to have society with him, should put out twenty foppish questions concerning him, what is hee? is hee sickly, or well, a youth, or a man grown, beautiful, or deformed? hath hee brown hair, or black? To ask, is hee my Friends Son? were a befitting question, but to stand asking and delaying upon the other, would be extreamly foolish, and that which might well make an A, B, C, Boy laugh at him. So, &c.—

Would you *love aright*, love *Saints as Saints*, Do not say, Is hee rich, or of parts, I will love him? Is hee for my opinion, I will love him, if not let him be as holy as hee will, I will hate him, and revile, and speak evil of him; No, no, *Love all*



*all as Saints.* Let mee tell you, *Hee that loves another*, for parts, *loves him* for something of the creature, for parts are such; *hee that loves another* for his opinion, *loves him* for himself, for he loves himself, and his opinion in the man: But he that *loves another*, because hee is a *Saint*, and hath the *Image* of God upon him, *hee loves him* purely for Gods sake.

Now to set this truth upon our hearts, consider,

1. *If ever thou wouldst have God to own thy love, love Saints as Saints.* God will own no other love, though it go currant on earth, it will not in Heaven. Christ at the last day owns onely that love shewn to *Saints as Saints*, to the least of Saints, *Mat. 25*. Think you not that there were many at Christs left hand at this day, who had loved great Saints, &c. and yet Christ owns not their love?

2. *If ever thou wouldst have the comfort of thy love, love Saints as Saints:* The Devil will finde some flaw in thy love; let it run in what chanel it will, if not in this; hee will say when thou wouldst take comfort from thy love, that thou didst not love such a one because a *Saint*, but because hee was of thy opinion, or rich, or of great gifts and parts.

3. *If ever thou wouldst love as God loves, love Saints as Saints.* God loves his people out of no other respect, but as they are *Saints*, as hee sees his Image upon them. As a Father loves his childe out of no other respect so much as this, as hee is his childe, nor so much because of his shape, or part, little or great, a Boy or Girle, &c. So saith a Father, This is my childe, and therefore I love him; saith God, This is my childe, hee hath my Image upon him, and therefore I love him:



If thou wouldest *love as God loves*, look at nothing in the world so much in those whom thou *lovest* as whether they be Saints or no. I had rather *love* a man, and hold communion with him, who differs in a hundred things from mee, if I see in him the *Image* of God, and the Spirit of a Saint, than hee that jumps with mee in every tittle, if this bee wanting; I had rather *love* a man that can speak but ten words, and hath in him the power of what hee speaks, and is humble withall, than hee that can utter ten thousand curious notions, and is proud, and self-conceited therewith, wanting the power of them all; because so doing, I should *love as God loves*, and hold communion as God holds communion.

4. If ever thou wouldest *love here, as thou shalt love in Heaven hereafter*, *love Saints as Saints*. There are many souls, who if ever God bring them to *Heaven*, will *love* their Brethren in another guise way than now they do; then they shall not flye one on the back of another, and one bee ready to kick another out of *Heaven*, saying, You are *such a one*, and the other him; and you are *such a one*; No, then they shall bee ashamed of such childish tricks, as a grown man is ashamed to think of what tricks hee plaid when hee was a childe, how hee scratched one Brother, and because hee was but a little crossed in his will, laid another cross the pate. No, then Saints shall *love Saints as Saints*; Then shall one say, *I love thee*, because I see the *Image* of my Father in thee, and the *Glory* of my Father upon thee; And then shall the other say, and *I love thee* for this, and nothing else.

Now

Now from what hath been said, of *loving Saints as Saints*, that you and I may practice it; let us endeavour to have our hearts brought up to *love* these four sorts of *Saints*, and so wee shall *love Saints as Saints*.

1. *Love little Saints*. See Christs care of little ones, *Matth. 18. 2, 3*. how will hee take it at the hands of those who shall receive them, *Vers. 5*. How ill hee takes it from them who offend them, *Vers. 6*. How careful hee is, that they may not be despised. *Vers. 10*. And how careful his Father is of their salvation, *Vers. 14*. Yea *Mat. 25*. When Christ passeth sentence, he absolves, or condemns men according as they have behaved themselves towards the *least* of his *Saints*, either in doing, or not doing for them. *Vers. 40, 45*. Christ doth not say, In as much as you have done, or not done thus and thus, for Sir such a one, and Master such a one my Servant; But in as much as you have done, or not done thus or thus, to one of the *least* of these. *Saints* that go in their Scarlet Coat, in their Silks, and Velvet, many will *love*, but yet they *love* not *Saints as Saints*: Wouldst thou *love Saints as Saints*, labour to *love* Grace in the Grey Coat, Leather Coat, as much as in any other.

2. *Love Saints in their lowest condition*. If thou hast loved a Saint, when the world and friends favoured him, see thou *lovest* him as much when all these frown upon him.

3. *Love contrary minded Saints*: It is nothing to *love* a man that will speak as I speak, and do as I do.

4. *Love offending Saints*, I am to forgive him,  
and

and I can never heartily forgive him, if I do not love him, *Matth. 18. 21, 22.* Peter thought seven times a great matter, Christ bids him *forgive his Brother seventy times seven*, to teach us that many offences should not break the *band of love* amongst Saints.

I shall conclude all concerning this, with that of the Apostle, *Col. 3. 10, 11.* where he tells us, that in the New Creature there is neither *Greek*, nor *Jew*, *i. e.* Men are not to be considered as of this Nation, or that, *Circumcision*, or *Uncircumcision*, of this opinion, or that, these were so great contrary opinions in those daies, or as enjoying outward priviledges, or wanting them, as *Circumcision* was accounted a great priviledge to those that had it. *Barbarian*, *Scythian*, as they are rude, illiterate, or clownish persons, as the *Barbarians*, *Scythians*, were a rude people; *Bond*, or *Free*, that is, a Master or Servant, in Authority, or out; *But Christ is all, and in all*, *i. e.* Christ is all wee are to look at, and it is Christ in all wee are to look at, all are to be looked at as they are in Christ, as *Saints*.

2. *Love though thou art not loved.* Thus *Paul loved*, *2 Cor. 12. 15.* There was abundant love in *Pauls* heart to them, though little in theirs to him, Yea the less in theirs, the more in his.

It is the practice of most, they will love onely so far, and so long as they see themselves beloved, and therefore upon any suspicion of theirs, that their *Brothers love* declines towards them, theirs immediately cools towards him, and that is an evil which both speaker and hearers have too much their shares in; whereas the contrary is our duty,

who

who ever I look upon as a Saint, I should love him, though he love not mee, I should not onely love him when he loves mee, honours mee, speaks well of mee, but when he doth the contrary; that so should his love quite dye towards mee, yet mine might be as hot and lively towards him as ever; now to do this, consider,

1 That I shall give an account not of my brothers love to mee, but of my love to my Brother. Christ will not ask mee, did your Brother love you? but did you love your Brother? if he love not mee, let him look to that, he shall answer for that, but if I love not him, let mee look to that, I shall answer for that; if he will walk so, as to give his account with sadnesse, shall I do so too? It is said, 1 Joh. 4. 17. That love gives us boldness in the day of Judgement, how so? which will absolve or condemn, (as I said before) as men have behaved themselves towards his Saints in loving or not loving them, and therefore such as have been more full of love, shall more boldly appear at that day.

2 That my spiritual comfort lyes not in my Brothers love to mee, but in my love to my Brother; What comforts were it, though all the men in the world should love a Saint; if this were all, it were poor comfort. But now if I can love a Saint, because it is my Fathers will I should, when yet he loves not mee; what comfort is here? when the heart can as twere say, I love thee brother, because thou art a Saint, hate mee as much as thou wilt, I care not for it, for I am resolved to love thee, because thou art a Saint, whether thou wilt or no.

3 That the excellency of love lyes in this, in loving my Brother, when he loves not mee; to love when



*I am loved* is no excellent love, this is only to do as Publicans do, as wicked men may, there is no singular thing in this. *Mat. 5. 46, 47.*

4 *My love comes nearest to Gods love, when I love, but am not loved;* God loved us when hee was not loved of us, before we loved him, 1 *John 4. 19. We love him because he first loved us.*

Now that we may do this, take this Rule (for in truths of this nature we must have precept upon precept, and line upon line, as the Prophet speaks) *ever make this the ground of thy love to thy brother, that thou art beloved of God, and because thou art beloved of God, therefore thou wilt love thy Brother;* say soul, when thy Brother hates thee, I am beloved of God, my Brother hates mee, but I am beloved of God; he speaks evil of mee, but I am beloved of God, and because I am beloved of God, and that God that loves mee commands mee to love my Brother, therefore I will love him, though he love not mee. This *John* layes down as the ground of our love to our Brethren, 1 *Epist. 4. 11. If God so loved us, we ought also to love one another.*

3 *Account thy self least of Saints, and judge every one better than thy self.* Thus did *Paul*, *Ephes. 3.* and this Rule *Paul* layes down to maintain love amongst the *Philippians*, *Let each one esteem others better than themselves*, *Phil. 2. 3.* My Brethren, you know it (for it is an evil that at one time or other we shall all of us find in our own hearts) that if I do but see a little more love expressed to another than my self, I am presently ready to think that another hath all the love, and that I am not loved at all, and so am ready to hate both the party that loves, and the party that is loved. Now,

whence

*Turn 8. Leaves forward.*



*Promise*, our hope is about the *Inheritance*, and it is pitched upon the *Inheritance* before-hand: If you cast *Anchor* within the vail, you cast *Anchor* upon a *Kingdome*, a glorious *Inheritance*, which when thou comest there, shall be thine, a blessed glorious *Inheritance*, a Crown of glory: Henceforth is laid up for mee a Crown of glory, saith Paul: O who would not cast *Anchor* there, that shall *Anchor* upon a *Kingdome*? Who would cast *Anchor* without the vail, and be contented one minute, when by casting *Anchor* within the vail, hee shall have a glorious *Inheritance* made his for ever?

Sixthly, Within the vail there is *immediate feeding and teaching*: Within the Mosaical vail, *Heb. 9. 4.* there was the golden Pot that had the *Manna*; the Pot of Manna was to shew that *immediate feeding*, whereby the people *Israel*, were immediately fed from God in the Wilderness; This argues when wee come within the vail, there shall be *immediate feeding* from God, and hee in the midst of the Throne shall feed them; then they shall never have a hungry soul for God more, the soul shall have its fill from Jesus Christ, there is *immediate feeding*, and it was *precious feeding*, that Manna was sweet as hony; so shall the *feeding within the vail*, be sweet precious feeding.

Seventhly, Within the vail there is *extraordinary growth*: It is the complaint of a Christian here, O I grow but a little, I finde little or no growth; O poor soul, dost thou grow but a little? cast *Anchor within the Vail*, and thou shalt finde *extraordinary growth* within the Vail: There was *Aarons Rod* that budded in one night, it budded and brought forth Almonds, and all in a night,

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Seventhly, Within the vail there is *extraordinary growth*: It is the complaint of a *Christian* here, O I grow but a little, I finde little or no growth; O poor soul, dost thou grow but a little? *cast Anchor within the Vail*, and thou shalt finde *extraordinary growth* within the *Vail*: There was *Aarons Rod* that budded in one night, it budded and brought forth *Almonds*, and all in a night.

here was extraordinary growth, this Rod was with-  
in the Vail; When souls come within the Vail, they  
shall not grow by little and little, and sometimes  
grow (as they think) backward, but extraordinary  
growth.

Eighthly, Within the Vail is *Stability*: Within  
the Vail is the *Covenant*: Now the *Covenant* is  
that upon which our *strength* is founded, for by  
*Grace* wee stand, by the *Covenant* of *Grace* you  
stand; now the *Covenant* upon which our standing  
is founded, is *within the Vail*; you can never fall  
from that condition, who would not cast *Anchor*  
within the Vail?

O be more in the exercise of this *Grace of hope*:  
It is one thing I have observed of all the three  
great *Graces*, *Faith*, *Hope*, and *Charity*, wee are  
least in the exercise of the grace of *Hope*; wee look  
to exercise *Faith*, to go out to the *Promises*, and  
to exercise *Charity*, but hope, which is the middle  
grace, wee are apt to neglect, if hope be not ex-  
ercised in some measure, faith will be dead, and  
charity dead; Now the work of *hope* is to look to  
the *glorious Inheritance*; to the *reward* which one  
day wee shall enjoy; be much in the exercise of  
the grace of *hope*, look upon the *reward*, God  
would have us look to it, hath left one grace to be  
exercised about it, look at the mark of the price of  
the High Calling; I do not say you should work  
altogether for it, but look on it for encourage-  
ment, what a *glorious Inheritance* you shall pos-  
sess one day, after you have done the Will of  
God here, for you shall receive the *Promise*; and  
what is this *Promise*, the promise of an *eternal In-  
heritance*. O how doth this incourage a poor soul!



it is but a little while, and I shall receive the *Promise*, that *glorious Inheritance*: Exercise this Grace of *Hope*, which lyes in *Expectation*; let us not lay by our *Hope*, and think it enough to exercise *Faith* and *Love*, and let *Hope* lye by, that should help on both; It is the *Anchor* that holds us fast, and makes us steady, it grasps the *Inheritance* before hand, and holds us to it.

Labour that this *Hope* may be cast within the *Vail*, take heed it be not pitched upon this, or the other thing, upon any thing without the *Vail*; But let your *Hope* be grounded upon the *Covenant* of God, therefore *hope*, because God hath made a *Covenant*, therefore I lay hold upon this *Covenant*, because *Jesus Christ* was given out to dye for poor sinners, his Blood was poured out for ungodly ones; I come to him as a poor ungodly one, to him that *justifieth the ungodly*, therefore *hope*. O ground thy *hope* upon *Jesus Christ*, therefore I *hope*, because the Lord hath been pleased to make free *Promises* of Grace to mee, to blot out my sins for his Names sake. Do not ground your *hope* upon any thing besides (for that is to ground your *hope* upon something without the *Vail*) and then such *hope* as this, cast within the *Vail*, will make you blessed for ever. The Lord give you; and I, to pitch our *Anchors of Hope* there.

R. 2

Christ's



## Christ's New Commandement.

John. 13. 34. *A New Commandement I give unto you, That ye love one another.*

**T**He words read unto you, are a part of (and indeed the very beginning of) that sweet and heavenly Sermon which our Lord and Saviour Jesus Christ made to his Disciples, when he was taking his farewell of them to go to his Father.

Two things there are, which Jesus Christ seems now upon his departure to have a deep sense of:

1. Least his Disciples in the time of his absence, *should be bereaved of their inward peace and consolation*; to prevent which, he layes them in, in this his last Sermon, many sweet and precious soul-strengthening Cordials.

2. Least through their weakness (they being as yet but little Children, as he terms them in the fore-going verse, amongst whom wrangling and jarring is not onely natural, but a custome) *should in the time of his absence fall at odds and variance within themselves.*

For prevention of which, hee no sooner minds them of his departure, but he layes a streight charge upon them, that as they did love him, or regard his honour before men, they would be especially careful, that there might be no division, or want of affection among them when he should be gone: Which charge of his, that it might sink deep into their memories, he gives it over and over, as in our Text; and again, Chap. 15. 12. and again ver. 17. Yea that they might see how exceedingly his

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mind did run upon this, and how the fear of their failing herein, did (as it were) stick in his heart, considering they were as yet but little Children, and therefore very liable to fall together by the ears, hee layes down this, as the first and great thing of all, that he would have them to minde in his absence. *A New Commandement*—(first Commands (as in the Commands of the moral Law) are greatest) as if he should say, Little Children, a little while *I* am with you, and then *I* am to leave you; and O it fears mee exceedingly! that no sooner shall *I* be gone, but you will be together by the ears; and therefore, as the first thing of all, and one main thing that *I* would have you alwaies to remember, *I* beseech you, yea *I* command you, mind this, to *love one another*. *I* am extremely afraid of the contrary, and therefore *I* charge you, *Love one another, Love one another. A New*—

The onely Query necessary for the explication of the words, is this, why the command of Love, is here called, *A New Commandement*, seeing it is ancient, as ancient as the Law of God, the whole Law being comprehended in this word *LOVE*?

To omit the various reasons which are given of the thing, that which *I* conceive to be most consonant to Truth, and most agreeable to Scripture-language, is this, because *This duty of love is more clearly revealed, more fully discovered, and more frequently pressed in the New Testament, than ever it was in the Old*. Though it be certain, the Law in the second Table thereof required *love to the Brethren*, yet did it not so clearly and particularly reveal and presse the same, as we have it revealed

and pressed under the Gospel. And thus in respect of more clear revelation, it may be called, *A new commandment*, as the Covenant of Grace, which from first, to last, is one and the same, in respect of the more cleare administration thereof, is in Scripture called, *A New Covenant*.

Doct. *It is the command (one of the great commands) of Jesus Christ, that Saints should love one another.*

None I suppose will question the truth of this, if they do, let them read over the place, fore-quoted, together with *Heb. 13. 1.* and the Epistles of *John*, where this is plentifully urged. One place for all may serve, *1 John 3. 23.* where the Apostle summes up the Gospel into two Great Commands, whereof the first is *faith* in the Son God, the second, is love to the Brethren.

In prosecution of this, I shall shew,

1 What great ground and reason there is why Saints should love one another.

2 How Saints may have their hearts brought up to the practice of this duty, to love one another.

3 Answer some Objections which lye in the way of many as obstacles and impediments, whereby they are hindred from the exercise of this precious grace, and so great and necessary a duty of love.

For the first, I may say, That there is all the reason in the world, why Saints should love one another.

1 I shall begin with my Observation, and make that a reason of it self, because it is the Command of Christ, That Saints should love one another. Which, should I do no other but repeat over and over, you should see reason enough for the thing.

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The Command of a Father, is enough with a dutifull Son; The will of the Husband with a loving Wife; And so the Command of Christ, had we nothing else, should be sufficient with those who profess themselves to be dutifull Christians.

3 To this command of Christ, we have added *his own example*, which may bee a second reason why Saints should love one another. Christ bids us learn of him, and be followers of him; how will you ever do this Christians? if you love not one another, as he hath loved you all. This example of Christ, Christ himself proposeth to his Disciples to provoke them to love one another. Jo. 15. 12. *This is my Commandement, that ye love one another, as I have loved you.* As if he should say, I have loved you notwithstanding you are froward and waspish, peevish, and unbelieving creatures, consider this, and learn to extend the same love to your brethren; that I have done to you.

3 Saints are in near relation one to another: How near? (*Abraham* made this an argument to *Lot*, why there should be no strife between them, We are *Brothren*.) Why as near as *Brother*, and *Brother*, for they are *Brothren* as near as members of the same body, for they are *all one body*: It is almost a wonder in Nature to see members of the same body fighting one with another, to see the hands beating of the feet, and the feet spurning and trampling of the hands; we conclude when we see a man doing thus, that he is not himself, hee hath the frenzie. So it is a wonder in it self (though in our daies none) to see *Saints fighting one with another*, one throwing cudgels at the other, and the other at him; certainly were Saints themselves,



they would not do it. When one member woundeth and bruise another, that member that doth it because it is of the body, feels the smart as well as that to whom it is done. So when one Saint wounds another, let him look to it: If he bee a Saint indeed, and of the body, he himself will one day or other (though perhaps at present hee doth not) feel the smart and anguish of every blow, and wound he hath given his brother; if he be not of the body, you know whether hee will then, I need not tell you.

4. *Saints are beholding one to another.* Ingenuity teacheth us to love those we are beholding unto. Now there is not a Saint, but hee is beholding to other Saints, beholding to them for their prayers, &c. O that such who make it their common practice to rail upon, and revile their Brethren, would think of this. It may be there is not a day thou risest, but thou fairst the better for that Saint, and those Saints thou frownest upon, and speakest evil of; perhaps he may have been with his Father, putting up Petitions for thee even at that instant wherein thou art reproaching and casting dirt upon him; and O wilt thou, for shame requite him thus for his love? If brotherly love bee wanting; is there no ingenuity neither? And how knowest thou, but it may be that, which if it bee, how ill dost thou think will thy Heavenly Father take this at thy hands? Suppose a man had two Sons, and one of them should be praying and intreating of his Father to bestow such and such favours on his Brother, and the other should at the very time, go railing against his Brother, and reproaching him before his Fathers face; think with your selves, how ill



ill would the Father take this carriage of his, as his hands, So. —

5. *Love is debt, Rom. 13. 8. Owe no man any thing, but this, to love one another, for he that loveth another, hath fulfilled the Law.* If hee be not an honest man that wil not pay his debts, what shall wee call them Saints that will not love their Brethren.

6. *Saints have enemies enough.* It is policy when a man hath many enemies, to make as many friends as may be, and not to make his friends his enemies; had but the Saints policy, mee thinks they should love one another.

7. *Breach of love, is the breach of the whole Law, Rom. 13. 8, 9, 10.* The neglect of some duties break one Commandment, the neglect of others, another: but the neglect of love breaks all. Judge then what a sinner hee that will not love his Brother is.

8. *Wicked men love one another.* Is there any good to be learned from a bad man? Yes, this the Saints themselves may learn to love one another, for so do they.

9. And lastly, There are many duties which lye in common between the Saints, which they are bound to perform one to another; Which they can never do, if love be wanting, as comforting, edifying, relieving, reprovng, &c.

2. *How Saints may have their hearts brought up to the practice of this duty of Love.*

1. *Love Saints as they are Saints,* I say, as they are Saints, not as they are of this, or that party, for my opinion or against it, but as they are Saints, thou wilt never love as thou shouldest do, till thou lovest

lovest *Saints as Saints*, as they have the Image of God upon them, Christ and the Spirit of Christ in them, which is the only thing *lovely* in all, and for which all are to be loved. I am not when I should exercise *love*, to ask the question concerning the party to be loved, is hee such a one, or such a one, of this opinion, or that, high, or low in the world, of little parts, or great parts, &c. No, but is hee a Saint, or not, a *new creature*, or not: Hath hee the *Image of God* upon him or not? If so, let him be what hee will for any of the other, I must *love him*, and it is my duty to *love him*.

But alas, in our daies, the question is, Is hee such a one, or such a one, then I will have nothing to do with him; what though hee be a Saint? Men are not so mad to say so, but their practice shews it. What a ridiculous thing would it be, if a man should send his Son to a dear and intimate Friend of his, and his Friend before ever hee would admit him into his presence, or own him to have society with him; should put out twenty foppish questions concerning him, what is hee? is hee tickly, or well; a youth, or a mangrown, beautiful, or deformed? hath hee brown hair, or black? To ask, is hee my Friends Son? were a beseeming question, but to stand asking and delaying upon the other, would be extreemly foolish, and that which might well make an A, B, C, Boy laugh at him. So, &c.—

Would you *love aright*, love *Saints as Saints*, Do not say, Is hee rich, or of parts, I will love him? Is hee for my opinion, I will love him, if not let him be as holy as hee will, I will hate him, and revile, and speak evil of him; No, no, *Love*  
all

*all as Saints.* Let mee tell you, Hee that *loves another*, for parts, *loves him* for something of the creature, for parts are such; hee that *loves another* for his opinion, *loves him* for himself, for he loves himself; and his opinion in the man: But he that *loves another*, because hee is a *Saint*, and hath the *Image of God* upon him, hee *loves him* purely for Gods sake.

Now to set this truth upon our hearts, consider,

1. *If ever thou wouldest have God to own thy love, love Saints as Saints.* God will own no other love, though it go currant on earth, it will not in Heaven. Christ at the last day owns onely that love shewn to *Saints as Saints*, to the least of Saints, *Mat. 25.* Think you not that there were many at Christs left hand at this day, who had *loved* great Saints, &c. and yet Christ owns not their love?

2. *If ever thou wouldest have the comfort of thy love, love Saints as Saints:* The Devil will finde some flaw in thy love; let it run in what chanel it will, if not in this; hee will say when thou wouldest take comfort from thy love, that thou didst not love such a one because a *Saint*, but because hee was of thy opinion, or rich, or of great gifts and parts.

3. *If ever thou wouldest love as God loves, love Saints as Saints.* God loves his people out of no other respect, but as they are *Saints*, as hee sees his Image upon them. As a Father loves his childe out of no other respect so much as this, as hee is his childe, not so much because of his shape, or part, little or great, a Boy or Girle, &c. So saith a Father, This is my childe, and therefore I love him; saith God, This is my childe, hee hath my Image upon him, and therefore I love him:

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If thou wouldst *love as God loves*, look at nothing in the world so much in those whom thou *lovest* as whether they be Saints or no. I had rather *love* a man, and hold communion with him, who differs in a hundred things from mee, if I see in him the *Image* of God, and the Spirit of a Saint, than hee that jumps with mee in every tittle, if this bee wanting; I had rather *love* a man that can speak but ten words, and hath in him the power of what hee speaks, and is humble withall, than hee that can utter ten thousand curious notions, and is proud, and self-conceited therewith, wanting the power of them all; because so doing, I should *love as God loves*, and hold communion as God holds communion.

4. If ever thou wouldst *love here, as thou shalt love in Heaven hereafter*, *love Saints as Saints*. There are many souls, who if ever God bring them to *Heaven*, will *love* their Brethren in another guise way than now they do; then they shall not flye one on the back of another, and one bee ready to kick another out of *Heaven*, saying, You are *such a one*, and the other him, and you are *such a one*; No, then they shall bee ashamed of such childish tricks, as a grown man is ashamed to think of what tricks hee plaid when hee was a childe, how hee scratched one Brother, and because hee was but a little crossed in his will, laid another cross the pate. No, then Saints shall *love Saints as Saints*; Then shall one say, *I love thee*, because I see the *Image* of my Father in thee, and the *Glory* of my Father upon thee; And then shall the other say, and *I love thee* for this, and nothing else.

Now



Now from what hath been said, of *loving Saints as Saints*, that you and I may practice it: let us endeavour to have our hearts brought up to love these four sorts of *Saints*, and so wee shall love *Saints as Saints*.

1. *Love little Saints*. See Christs care of little ones, *Math. 18. 2, 3*. how will hee take it at the hands of those who shall receive them, *Vers. 5*. How ill hee takes it from them who offend them, *Vers. 6*. How careful hee is, that they may not be despised, *Vers. 10*. And how careful his Father is of their salvation, *Vers. 14*. Yea *Mat. 25*. When Christ passeth sentence, he absolves, or condemns men according as they have behaved themselves towards the *least* of his *Saints*, either in doing, or not doing for them, *Vers. 40, 45*. Christ doth not say, In as much as you have done, or not done thus and thus, for Sir such a one, and Master such a one my Servant; But in as much as you have done, or not done thus or thus, to one of the *least* of these, *Saints* that go in their Scarlet Coat, in their Silks, and Velver, many will love, but yet they love not *Saints as Saints*: Wouldst thou love *Saints as Saints*, labour to love Grace in the Grey Coat, Leather Coat, as much as in any other.

2. *Love Saints in their lowest condition*. If thou hast loved a Saint, when the world and friends favoured him, see thou *lovest* him as much when all these frown upon him.

3. *Love contrary minded Saints*: It is nothing to love a man that will speak as I speak, and do as I do.

4. *Love offending Saints*, I am to forgive him, and



and I can never heartily forgive him, if I do not love him, *Matth. 18. 21, 22.* Peter thought seven times a great matter, Christ bids him *forgive his Brother seventy times seven*, to teach us that many offences should not break the *band of love* amongst Saints.

I shall conclude all concerning this, with that of the Apostle, *Col. 3. 10, 11.* where he tells us, that in the New Creature there is neither *Greek*, nor *Jew*, *i. e.* Men are not to be considered as of this Nation, or that, *Circumcision*, or *Uncircumcision*, of this opinion, or that, these were so great contrary opinions in those daies, or as enjoying outward priviledges, or wanting them, as *Circumcision* was accounted a great priviledge to those that had it. *Barbarian*, *Scythian*, as they are rude, illiterate, or clownish persons, as the *Barbarians*, *Scythians*, were a rude people; *Bond*, or *Free*, that is, a Master or Servant, in Authority, or out; *But Christ is all, and in all, i. e.* Christ is all wee are to look at, and it is Christ in all wee are to look at, all are to be looked at as they are in Christ, as *Saints*.

2. *Love though thou art not loved.* Thus *Paul* loved, *2 Cor. 12. 15.* There was abundant love in *Paul's* heart to them, though little in theirs to him, Yea the less in theirs, the more in his.

It is the practice of most, they will love onely so far, and so long as they see themselves beloved, and therefore upon any suspicion of theirs, that their *Brothers* love declines towards them, theirs immediately cools towards him, and that is an evil which both speaker and hearers have too much their shares in; whereas the contrary is our duty,

who

who ever I took upon as a Saint, I should love him, though he love not mee, I should not onely love him when he loves mee, honours mee, speaks well of mee, but when he doth the contrary; that so should his love quite dye towards mee, yet mine might be as hot and lively towards him as ever; now to do this, consider,

1 That I shall give an account not of my Brothers love to mee, but of my love to my Brother. Christ will not ask mee, did your Brother love you? but did you love your Brother? if he love not mee, let him look to that, he shall answer for that, but if I love not him, let mee look to that, I shall answer for that; if he will walk so, as to give his account with sadnesse, shall I do so too? It is said, 1 Job. 4. 17. That love gives us boldness in the day of Judgement, how so? which will absolve or condemn, (as I said before) as men have behaved themselves towards his Saints in loving or not loving them, and therefore such as have been more full of love, shall more boldly appear at that day.

2 That my spiritual comfort lyes not in my Brothers love to mee, but in my love to my Brother; What comfort were it, though all the men in the world should love a Saint; if this were all, it were poor comfort. But now if I can love a Saint, because it is my Fathers will I should, when yet he loves not mee; what comfort is here? when the heart can as twere say, I love thee brother, because thou art a Saint, hate mee as much as thou wilt, I care not for it, for I am resolved to love thee, because thou art a Saint, whether thou wilt or no.

3 That the excellency of love lyes in this, in loving my Brother, when he loves not mee; so love when

I am loved is no excellent love, this is only to do as Publicans do, as wicked men may, there is no singular thing in this. *Mat. 5. 46, 47.*

4. My love comes nearest to Gods love, when I love, but am not loved; God loved us when hee was not loved of us, before we loved him. *1 John 4. 19.* We love him because he first loved us.

Now that we may do this, take this Rule (for in truths of this nature we must have precept upon precept, and line upon line, as the Prophet speaks) ever make this the ground of thy love to thy brother, that thou art beloved of God, and because thou art beloved of God, therefore thou wilt love thy Brother; say soul, when thy Brother hates thee, I am beloved of God; my Brother hates mee, but I am beloved of God; he speaks evil of mee, but I am beloved of God, and because I am beloved of God, and that God that loves mee commands mee to love my Brother, therefore I will love him, though he love not mee. This John layes down as the ground of our love to our Brethren, *1 Epist. 4. 11.* If God so loved us, we ought also to love one another.

3. Account thy self least of Saints, and judge every one better than thy self. Thus did Paul, *Ephes. 3.* and this Rule Paul layes down to maintain love amongst the Philippians, Let each one esteem others better than themselves, *Phil. 2. 3.* My Brethren; you know it (for it is an evil that at one time or other we shall all of us find in our own hearts) that if I do but see a little more love expressed to another than my self, I am presently ready to think that another hath all the love, and that I am not loved at all, and so am ready to hate both the party that loves, and the party that is loved. Now, whence

whence comes this but onely hence, *I am of a proud and filthy self-conceit, think my self better than another, and that therefore I deserve more love than he, whereas did I account every one better than my self, then when the case is thus I should reason thus: What though such a one bee loved better than I? and such a brother love him better, yet is there no reason that I should bee offended either with him that loves, or him that is loved; because he that is loved is better than I; and so deserves more love than mee, I will not therefore be angry with my Brother because he loves him better than I, nor envy him because he is so loved, but I will ever honour love, and prize both the one and the other.*

Now, that thou mayest come to look upon thy self as the least of Saints; consider,

1 *The opportunities and means thou hast had above others: Say, yonder is a poor Saint, suppose I have more than he, yet if I consider the opportunities and means I have had, which he hath wanted, in this respect I have less; I have had the Word plentifully in the power and purity of it taught, been in Church-fellowship so many years, he poor soul hath wanted all this, and yet how lively is he? had he had my opportunities he would have been ten times better than I.*

2 *The time thou hast had: say, I have been ten, twenty, thirty, forty years in Christs School; and yet what a Sor am I, what a dead heart have I? yonder is one but of yesterday, a year, two year old in grace, and yet how far is he got, and fair on the way to get before mee already.*

3 *The several waies God hath taken to make thee*



grow, one while I have been afflicted in my body, another while in my estate, I have lost such a ship, &c. another while in my Children, such a Child lost, &c. yet after all, I am as carnal as ever; O had God taken so many waies with such and such, there would have been other fruit of it in them.

4. *Rules* Get a heart taken up with *Spiritual things*; you shall seldome see a Saint whose heart is taken up with *Spirituals*, to be of a wrangling or quarrellsome spirit, but ordinarily those that are lowest in *Spirituals*, are highest in strife and contention. A *Spiritual heart* hath so many admirable objects to employ its self and time about, that hee findes no leisure to brawl with, or to buffet his Brother; as, take a man that hath his head taken up with high things, a noble spirited man, let him pass the streets, and one laughs at him, another mis-calls him, hee takes no notice of it; but now, take a low spirited man, and if they grin at him, hee'l grin at them; mis-call him, hee'l mis-call them: this comes from the lowness and baseness of his spirit, so here-hence comes our divisions, hence our strife. Christians are of low and childish spirits, and wee know it is a very ordinary thing for children to wrangle and fall together by the ears in their Fathers house, but grown men will not do so. Would you *maintain love*? get your hearts exercised with *spiritual things*: if thou art one who art of a wrangling and contentious spirit, it is a sign thou hast an idle heart, thou dost idle; as Boyes whilest they are in the School at their Books they'l agree, but turn them out to play, though but half an hour, they'l be together by the ears: so here,

5. *Walk*

5. *Walk wisely.* A great part, or the greatest part of those differences which are amongst Saints, arise from *indiscretion*. *Indiscretion* it is the Mother of strife and division. Had but wee *Spiritual wisdom*, how to walk and behave our selves towards each other, though there are many corruptions in our hearts, which otherwise would divide us, yet this would prevent it; had wee *wisdom*, there would bee *oneness* of heart and affection, though there be *difference* in judgement and opinion. And therefore it is not in vain, that *Paul* speaks so much of *wisdom*, and presseth beleevers on so much to *walk wisely*; *Wisdom* would make up many a breach which folly opens. I have known Christians, whose principles in many things have differed one from another, and in some smaller matters their practices too, who yet have *walked* through *wisdom* given to them, with so much *love* and tenderness, and sweetness each to other, as none could think by their carriage each to others, that there were the *least difference* amongst them, so much *love*, tenderness, meekness, &c. as if there were no difference at all: now would wee have and maintain *love*; then *walk wisely*.

*Walk wisely* in admonitions and reproofs; if thou art one who mayest reprove with more *authority* than another may, do not alwaies stand upon it, and bring thy *authority* along with thee when thou art to reprove. Sometimes, and in some cases, a man may bring his *authority* along with him, as *Paul* bids *Titus*, chap. 2. 15. *Rebuke with all authority*; that is, in case his *authority* is despised, and in this sense I take it, *Paul* speaks

so much of his own *authority* to the Churches of *Galatia*, and rebukes them sharply for their backsliding, because they through the secret and subtil insinuations of the false Apostles, were brought in a great measure to despise *Pauls* authority; but alwaies a man is not to do so, see in what a milde and winning way *Paul* speaks to the *Corinthians*, 2 *Cor.* 10. 1. hee is loath to use his *authority*, and therefore in a milde way beseecheth them that he might overcome them that way, and not be put upon it, to use his *authority*. So again, chap. 13. 10. hee gives this as a rule to the *Galatians*, ch. 6. 1. so 2 *Tim.* 2. 24, 25.

Again, if thou art (the case requiring it) to rebuke with *sharpness*, as *Paul* tells the *Corinthians*, if hee came and found them in such waies they were in, hee must use *sharpness*; then endeavour so to carry thy self, that it may plainly appear that thy *sharpness*, it is not the wrath of man, but a true zeal of God. This wee may see in *Paul*, 2 *Cor.* 13. 1, 2. verses, compared with 7, 8, 9.

Again, let it appear unto them, that thou hast a heart as well sensible of their evil, and to mourn over the same, as a tongue to reprove them for it; how sensible *Pauls* spirit did use to bee when hee was to reprove, you may see, 2 *Cor.* 12. 20, 21.

Again, let it appear that thy design is not their trouble, or the destruction of their peace, but their good, and *Christian* edification, 1 *Cor.* 12. 19. and chap. 13. 10. though it is a hard thing to make a man sensible in reprovng, that his good, and nothing else is aimed at, yet if once that be attained, then is the reproof likely to prove effectual.

Again, do not make reproof a common custo-

*mary thing*, to reprove a man for every thing, and every trifle, this will hinder the fruit of it upon the heart of him whom thou reprovest.

Again, reprove *private offences privately*, *publick publickly*; do not reprove every *private offence* in publick, that man that would thank thee for a reproof *in private*, may speak evil of thee for thy reproof in publick, yet if an offence be *publick*, it must bee reproved *publickly*, 1 Tim. 5. 20. Gal. 2. 14.

Again, *for the time*, forbear thy reproof, whilst a man by some present distemper of passion, &c. is *unable to receive good* thereby.

*Walk wisely* in respect of thy *knowledge and practice in lesser matters*; if thou hast more light in some things than thy Brother hath; and thou canst not *practise* thine own *knowledge* without offence to thy Brother, forbear thy *practice*, Rom. 14. 20, 21, 22. 1 Cor. 8, 9. to the end, and chap. 10. 28, 29. yet here take this caution. if it be *not weakness* which is the cause why thy Brother stumbles, but *wilfulness*, and obstinacy, then it is thy duty to *practise*, Gal. 2.

6 Rule. *Look not so much upon what is evil, as upon what is good in thy Brother.* Wee are ready every one of us to look upon our Brothers *worst side*, and that breeds dis-affection in one to another, but wee should ever look upon his *best side*, that would beget *love* and affection in one to the other; when I see pride, or passion, or any corruption stirring in my Brother, then I should say, this is my Brothers *worst side*, let mee look upon him on the *other side*, and there I shall see a hatred of these things, there I shall see him groaning



under these as his burden; I say, do not look so much upon the evil, as the good that is in him: True, I see such and such failings and *weaknesses* in my Brother, O but though these things lye at the top, yet there is grace at the bottome; there is pride at the top, but a heart that desires to be humble at the bottome; unbeleef, discontent, &c. at the top, but faith, and submission to the will of God, at the bottome.

7. *Put not an ill construction upon that which may have a good put upon it;* it is the nature of the Spider to suck poyson, from that which the Bee gathers honey: now we should all imitate the Bee, suck honèy where it is to be had. If I see an action of my Brothers that may have a *double construction* put upon it, a *good*, and a *bad*, Charity it bids mee to chuse the *best*, and not to take the *worst*; Charity (saith the Apostle) *beleeueth all things, hopeth all things*; it beleeueth, hopeth the best of all things. Thus should I do, ever put the *best construction* I can upon the thing which may be doubtfully taken, for whilst I put a *good construction* upon such a thing, I do well, because I follow the *rule of charity*, whilst I do otherwise, I do very evil, because I break that rule.

8. *Get forbearing spirits;* This the Apostle stirs up to, Ephes. 4. 2. *With all lowliness and meekness, with long suffering, forbearing one another in love.* The more *Christian forbearance* there is amongst Saints, the more *love* there will be, what causeth division more than this? if the division arise from different principles, it is because I *cannot forbear*, my Brother speaks contrary to mee, and I *cannot forbear* him, neither hee mee; if from practice, hence

hence likewise it grows, my Brother injures mee, speaks evil of mee, *I cannot forbear him*; I do so to him, and hee *cannot forbear mee*; were there but that *forbearance* should be in any one, it would heal the difference of either side. O Saints, would you *love*? *forbear* one another, *forbear* one another.

Obj. *But some hath injured mee, and I have given him no cause?*

Ans. Why then *forbear* him, thou wilt have the more comfort and peace in so doing. Again, now thou art like a Christian in *forbearing* him, a man may from natural light *forbear* another who hath injured him, if hee himself gave the other cause to do so, but now, if thou canst *forbear* another, who hath injured thee when thou hast not given cause, this is to act like a Christian. Thus did Christ, hee gave no cause to any to revile him, or crucifie him, yet when they did it, hee *forbare* them, when hee was reviled, hee reviled not again — 1 *Pet.* 2. 23. *Isa.* 53. 7. innocent as a Lamb, yet lead to the slaughter, and opened not his mouth.

Obj. *But if it were once, I could bear it, but it is often?*

Ans. The oftener it is, the more noble spirit shalt thou be of to *forbear* him; a Childe can *forbear* a thing a while, but a man can longer. Again, hath not God *forborn* thee often, when he might have poured his wrath upon thee, and when thou hast dealt as injuriously with him, as thy brother hath with thee, and wilt not thou *forbear* thy brother often? Say with thy self, O how long has God *forborn* mee!

Obj. *But were it a small injury I could forbear, but it is a very great one?*

Ans. Let mee ask thee one question, Is it greater than ever thou didst commit against God? if so, then indeed it were much to forbear him; but if otherwise, wilt not thou forbear him, as God thee? Again, the greater injury, the more grace exercised in forbearing, and the more comfort in it.

Obj. *But I were not a man if I should bear every thing, and put up all, tread on a worm and hee'l turn again.*

Ans. Thus flesh and blood will reason, and thus Gentiles reason; but it must not bee so amongst us. Hear the Exhortation of Paul, Rom. 12. 19, 20, 21. *Dearly beloved avenge not your selves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if hee thirst, give him drink, for in so doing, thou shalt heap coals of fire on his head. Bee not overcome of evil, but overcome evil with good.*

9. Consider all are but men. Thou seest something in thy Brother which possibly might provoke thee to with-draw thy love from him, hee sees something in thee, which might provoke him to the same, now let each consider of my Brother, why my Brother is but a man, and therefore hee hath his failings as other men have; indeed, were hee an Angel, I might expect other actions, and other carriage, but hee is but a man, and I must look upon him as a man subject to failings as I my self am. Yonder I see weaknesses, but they are the weaknesses of man, a poor man.—

10. *Acquaint your selves with one anothers spirits more.* Strangers have not that affection the one to the other that intimate friends have; so whilst Saints are strangers one to another, there will not be that *love* and communion amongst them that there should be, and were they more *acquainted with one anothers spirits*, would. Whilst the Disciples were unacquainted with *Pauls* spirit, they were afraid to own him into their company, though hee assayed to joyn with them; but when by *Barnabas* his relation, they understood something of his spirit, and the work of God thereupon, *Paul* and they sweetly closed: so afterwards, a long time the Apostles at *Jerusalem* were afraid to own *Paul* as an Apostle, through some suspicion or doubt they had of him, but afterwards, when through conference, and communion one with another, they perceived the grace that was given *Paul*, they then owned him, and gave him the right hand of Fellowship, acknowledging him an Apostle as well as themselves; so that wee see what comes by *acquainting our selves with one anothers spirits*. Christians which before stand aloof off the one from the other, and will not speak to each other, may come when they know one anothers spirits, sweetly to close, and embrace one another; yea many a Saint upon this, instead of falling foul upon his Brother, as before hee did, now falls foul upon himself: What a filthy wretch was I? my cursed heart would not close with my Brother, but I was ever full of suspicions, jealousies, surmisings, thinking and speaking the worst, and now I see (blessed be God, I see it at last) that my Brother is a true Childe of God, and  
there



there is more grace in him, for ought I know, than in my self. O Saints, let us get *acquaintance with one anothers spirits*: I may know Master such a one, and Mistress such a one well, for outward *acquaintance*, and yet a stranger to his or her spirit; and assure your selves of this, that there is nothing in the world will more beget and *maintain love* amongst you than this, as I shall by being *acquainted* with my Brothers spirit, see the Grace of God in him, which will much draw my heart ten times more, than any gifts or parts which I behold outwardly can do; so likewise by neer *familiarity* with him, and *acquaintance* with his spirit, there will be twenty things, which through my mis-interpretation of outward actings, or some such thing did hinder *love*, and beget dis-affection in mee, to my Brother, prevented: as for instance, Suppose I see my Brother occasionally walking, and discoursing now and then with a prophane man, presently whilst I look barely upon the outward action, my heart is ready to boil with strange jealousies.—

Now that wee may get *acquaintance* with one anothers spirits:

1. Bee much in *communicating experiences*, and the dealings of God with you, one to another.

2. Bee much in *finding out, and knowing the reasons of thy Brothers outward actings*; this will bring to much *acquaintance* with thy Brothers spirit, and how and in what manner it usually works.

II. *Improve one anothers gifts and graces more*; as, get *acquaintance* with one anothers spirit, so improve them: Hath God given thy Brother a spirit of prayer, improve it, get him much to pray for thee;

thee; hath God given thy Brother more faith than thou hast? *improve it*, desire him in thy wants and streights to beleeve for thee; now in so doing, *love* will be abundantly increased, thy Brothers *love* will work more towards thee, whilst hee is *improving* of his grace for thee; and thine to thy Brother, whilst thou seest that such and such mercies thou hast through thy Brothers faith and prayer. This is a certain Rule, the more I do good to any in a spiritual way, the more I shall love him, the more any receive good, will hee *love* mee. And I take it, this is one reason why God bids us so much to pray one for another, that by *improving* one anothers graces, wee might have *more love* each to other.

12. *Take as little notice as possible may be of injuries.* Many times it may bee I *take notice* of a little matter, a trifle, and this sets my spirit a boiling, and quencheth my *love* to my Brother, and my Brother hee seeth mee so captious, that I take snuff for every trifle, and this raiseth his spirits, and incenseth them more against mee. Therefore the best way to *maintain love*, is not to take notice of injuries, no further than as I am bound to do; sometimes it is my duty to do it, when as I see my Brother in injuring mee, doth highly offend against God, then it is not my pride, but rather my self-denial to take notice of it.

Thus much of the second thing, How Saints may have their hearts brought up to the practice of this duty.

3. Is to answer some Objections which I ye in the way to hinder it.

Obj. *But some will say, I know as well as you*

*can tell mee, that I should love Saints, and so I do; but I do not think such and such to be Saints.*

*Ans. 1. Is hee such a one, who in the judgement of other as godly as thy self (and it may be more unprejudiced, and who both know him, and his conversation as well, and it may be better than thou dost) is accounted a Saint, and dost thou know nothing of him to evidence the contrary, which they do not; then though this be not sufficient ground for thee to conclude him a Saint, yet so much ground there is, that without breach of charity, thou canst not conclude the contrary. Let mee tell you, that some of Gods people, when they see ground to question anothers sincerity, yet hee professing himself to be a true Saint, and other godly men so esteeming of him, if the ground bee not very clear and evident, when they shall come to pass any censure upon such a one, their hearts will smite them, and they will reply upon themselves, why should I bee suspicious of such a one; this is my base corruption, hee may, for ought I know, be ten times better than I, and more holy in Gods sight than I, &c.*

*2. Let mee by way of answer further tell thee, that it is not necessary thou shouldest certainly know him to be a Saint whom thou lovest; but it is a ground sufficient for thee to love, if hee appear to bee so, and thou seest nothing expressly to the contrary. If I should onely love those whom I certainly know to bee Saints, and should be of a censorious spirit, I might it may be sometimes see cause to question, whether or no I should love any; and if others should bee diligent observers of my actions; and walk by this Rule, might they not sometimes*

times it may bee see ground, to question whether or no they ought not to withdraw their *love* from mee? would I be willing, they for every failing they see in mee should do so; Let mee then take heed of doing that to others, I would not have done to my self. Therefore I say it is enough for thee and mee, that those whom wee *love* appear to be Saints, and wee do not see clear and evident ground to the contrary, though really they are not so. And doth not Christ intimate as much when hee tells his Disciples, *Whosoever shall give a cup of cold water, in the name of a Disciple*, Mat. 10. 41, 42. Yea let mee tell you, that a true Christian hath many times as much comfort in a deed done to one as a Saint, though hee should be none, he judging the best, as though hee were a Saint indeed; As for example, I give an Alms—

3. *Take heed thou dost not as many do, make this an object to colour over some corruption.* Thou hast a corruption in thy heart will not let thee *love* such a one, and to hate him, and satisfie thine own conscience, sayest hee is not a Saint.

4. *What if hee should be a Saint?* What if God at the day of judgement should own him as one; as one saith of one abusing a Scripture; what if at the judgement day this should not be the meaning of the Text? So what if this thy interpretation of thy Brother, that hee is an Hypocrite, should not be Gods?

2. Obj. *But hee is not of my opinion.*

Ans. *Thou art in a miserable condition, if thou lovest thus:* If thou hast no better evidence for Heaven than this *love*, such *love* will not evidence thou



thou lovest God, but thy self.

2. *Hee differs from thee, how if his should bee truth, and thine error; May not such a thing be?*

3. *Hast thou done thy duty in matter of practice to bring him out, if not, wilt thou blame him, because hee goes from his duty in matter of opinion?*

4. *How if Christ should measure out to thee in the same way? Say soul, you love onely those that are of your opinion, you are not of mine, because you do not love Saints as Saints, which in my mind should be done; therefore expect no love from mee.*

3. Obj. *But hee hath so many corruptions, I cannot love him.*

Ans. God doth love him notwithstanding.

2. *Wouldest thou be willing God should deal thus by thee?*

3. *If thou wilt not love till Saints be perfect, then thou wilt never love.*

Use. This reproves many; Consider,

1. *How sad will it be to have Saints go and tell God of their wrongs.*

2. *How wilt thou be ashamed when Christ shall vindicate his Saints.*

3. *What wilt thou do when Christ shall come, Math. 24. last.*

4. *Christ takes all done to Saints, as to himself, Saul; Saul, Why persecutest thou mee?*

5. *It is a sign of a graceless heart, 1 Joh. 2. 9, 11. Hee that saith hee is in the light, and hateth his Brother, is in darkness, even until now. But hee that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither hee goeth, because that darkness hath blinded his eyes, chap. 3. 5.*

*Whosoever*

Whoſoever hateth his Brother, is a murderer, and yee know that no murderer hath eternal life abiding in him. Chap. 4. 8. 20. Hee that loveth not, knoweth not God, for God is love. If any man ſay, I love God, and hateth his Brother, hee is a liar. For hee that loveth not his Brother whom hee hath ſeen, how can hee love God, whom hee hath not ſeen?

Uſe. Love one another; Conſider how the Apoſtle urgeth this, *Ephes. 4.* beginning, and beg for it as one for life, *Phil. 2.* beginning.

## Of Offences.

*Matth. 18.7. Woe unto the world, becauſe of offences.*

**I**N the words read, wee have  
 Firſt, A fearful woe coming upon the world, viz. the men of the world, ſuch perſons as are without Chriſt, and God in the world. *Woe unto the world.*

Secondly, The inlet of this fearful woe unto the world, what that is which is the original cauſe of the woe, or that opens the door to the woe to come in upon the world, that is, **OFFENCES.** By offences here, are not meant thoſe works of Darkneſs, which the men of the world commit, Drunkenneſs, Swearing, Sabbath-breaking, Adultery, &c. which ſinners in the world rowl in, theſe bring a woe, but not the woe here ſpoken of; but by Offences here, are underſtood thoſe offences which others commit; but men of the world take up to their hardening, ſo that the offence here which hath the

woe hanging upon it, is offence taken, not barely offence given. Observe,

Doct. 1. *Though just occasion may be given of offence, yet an offence may be so taken, as that a man may undoe himself, bring a woe upon himself in the very taking of it.*

Doct. 2. *An offending person doth not only damage himself, but doth also wonderfully damage others.*

1. Hee damageth Christs little ones, as *vers. 6.* and that principally by shaking their faith; offences are a shaking thing, they shake the Faith of beleevvers, and therefore it is that *Paul* when hee had declared the sad fall of *Himaneus* and *Philetus*, two that formerly had been of great note and eminency in the Church, hee knowing what a shaking thing this would be to the poor, to the faith of Gods people, especially the weak, hee straightway adds this, *The foundation of God stands sure*, 2 Tim. 2. 18, 19. as to say, I know poor hearts, this news that *Himaneus* and *Philetus*, men of such eminency are fallen so foulely will shake you, make you ready to question all, and conclude, you shall certainly perish one day if such fall; O but be not discouraged, for you, though you are weak in yourselves, yet you are of Gods foundation, and that stands sure, &c.

2. The offending person damageth the world, and that with the greatest damage that can bee, what greater damage can a man do to another, than to bring the Wrath of God, yea a woe from God upon him, this hee doth, *Woe bee unto the world.*

The Observation that I have chosen out of these words to insist upon; is this, *viz.*

Doct.

Doct. *Offences, they are a real and a heavy judgement upon the world, or the woe of offences, it falls upon the world.*

My intent here is not to handle the common place of scandal, or offence, my Text having narrowed mee up into too small a room for such a design, but onely to speak of offence, as the same hath an influence upon the world, and the men of the world, and that for the drawing down of woe and judgement upon them, and so in the carrying on my Doctrine, I shall shew,

1. What an offence is.

2. That there is an aptness in the world to be offended.

3. That offences are a judgement, a real and heavy judgement upon the world.

4. Why do offences fall as a judgement upon the world.

5. When do Christians justly offend the world?  
First, What an offence is?

Ans<sup>r</sup>. An offence is that by which another is stumbled, or which hath in it a tendency to stumble another, as that which hee ought not, and it is sin in him to be stumbled at; as at the waies, works, cause, truths, promise, people of God; when a thing, or action doth really stumble, or minister occasion of stumbling to another, as touching these, or any of these, that may be called an offence.

Hence in Scripture, a *stumbling stone*, a *rock of offence*, are joyned together as synonymous expressions, whereof the one doth but open the other, as Rom. 9. 32, 33. & Pet. 2. 8.

Christs poverty and meanness was a *stumbling-block* to the Jews in the way of their receiving of him,



him, and their fall upon this is called a being *offended*, Mar. 13. 57. The preaching of a Crucified Christ, and Salvation by such a one, was a *great stumbling-block* to that people, they could not believe that hee that was crucified, and shamefully entreated at *Jerusalem* was their Messiah, for they expected that their Messiah should be some great Potemate, and that if hee did dye (as is the opinion of some of the *Jews* hee is to dye) yet that hee should dye a more glorious death; neither could they believe that Salvation was attainable by this Christ, therefore saith the Apostle, *Wee preach Christ crucified, to the Jews a stumbling-block*; Christ in this low and suffering condition, was a *stumbling-block*; now it is observable, that as Christ crucified is called a *stumbling-block*, so the Cross is called an *offence*, Gal. 5. 11. the one explaining of the other, and opening the nature of the other [*then is the offence of the Cross ceased.*]

Secondly, That *there is an aptness in the world to be offended*, appears,

1. They *lye in wait for them*, and therefore very apt so soon as ever offences arise, to take them up.
2. *A small thing will offend them*; that man is apt to be *offended*, that a little thing *offends*, who will be *offended* at that another easily passeth over: now a little, a very little thing will offend the world; what poor petty offences did the Scribes and Pharisees take up against Christ? one while they are *offended*, because hee cureth diseased persons, another while, because Publicans and Sinners came to hear him preach; another while, because his Disciples passing through a Corn field, plucked

plucked a few ears on the Sabbath; another while, because when they went to meat, they did not wash their hands, certainly there must be an *apt-ness* to be offended, where such *petty* things offend.

3. They will bee offended at good; that man is surely *apt* to take offence, that will be offended at good, which all ought to love, none to be offended at, but the world will; Christ preacheth the Gospel, a good act, the world are offended at that, raiseth *Lazarus* out of his Grave, a blessed and glorious act, offended at that; *Paul* preached Justification, and Salvation by Grace alone, a holy blessed Doctrine, yet the world are offended at that.

4. If no offence bee given, they will make offences rather than not be offended; the Pharisees and Priests are offended at Christ, because hee said, *destroy this Temple, and in three daies I will raise it up*, Joh. 2. 19. yet it is clear, they made this offence, for they knew his meaning well enough, and so soon as hee was dead, they speak it out, *This deceiver said, after three daies I will rise again*, Matth. 27. 63.

5. They will take up what may offend them, upon easie trust, never searching the proof of it, Joh. 7. 52. Search and look, for out of Galilee ariseth no Prophet, only the report of the vulgar for this.

3. That offences are a judgement, a real and heavy judgement upon the world; there is a *woe* to the world because of these, as appears in four or five things.

1. The beauty and glory of the waies, works, truths, people of God, are thus veiled from the eyes of the world; offences are as a scar upon the face,

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though

though a face may have much *beauty*, yet if there be a scar, or scars upon it, that obscures the *beauty* to the eyes of the beholder, the waies and works of God have *abundance of beauty*, but now *offences* of the Saints are as scars upon the face of Gods workings, waies, &c. by which the *beauty* of these is obscured to the eyes of the world. The *Jews* were *offended* at Christ, and the *beauty and glory* of all his works, his preaching, walking, working miracles, &c. was hidden to them.

2. *By these mis-apprehensions of the waies, truths, people of God, yea contrary to those common convictions that sometimes they have had of these, are begotten in them.* The Scribes and Pharisees could not be without *convictions* sometimes, and strong too, that Christ was that Son of God, that his works were wrought by the power of God, or otherwise they could not have been guilty of that sin against the Spirit, which Christ chargeth them with; but having drunk in an *offence*, what strange thoughts have they of Christ, contrary to former thoughts and *convictions*, they judge him who was faithfulness it self, to be a deluder, a deceiver; who was holiness it self to be a friend to, and Patronizer of Publicans and Sinners; who was God himself, to be Beelzebub the Prince of Devils; his Works, which were wrought by the Finger of God, to be Diabolical: so wonderfully did an *offence* drunk in, upon every occasion, work upon them.

In like manner, wicked men cannot but sometimes see a beauty in Gods waies, and their consciences in spite of their hearts, tells them, and will make them sometimes confess that they are  
good

good waies, and the best waies, but now when an offence lies before them, some palpable offence, by which an occasion of stumbling is offered, how are their thoughts and apprehensions of Gods waies and people altered, they look upon them as the worst waies in the world, the most deceitful people in the world, &c. now what greater judgement can befall a man, than to be blinded in the things of God? it was the punishment of the Jews for that horrid sin of theirs in crucifying the Lord of Life, Rom. 11. 25.

3. By these they bear, and fence off from themselves the blow of the Word, and of their own consciences; if at any time the Word come close to a poor Sinner, and conscience chargerh him home with his prophane and scandalous living, if hee can but say this to himself, Why are there not such and such of great Professions, that do as I do, live as I live, are as bad as I am? a man will so shrowd and shelter himself under this, that though the Word come ever so close to him, and Conscience charge ever so home, yet neither shall reach him, hee lyes in this opinion, as in a Bulwark, and from it repels what ever assaults are made upon him. Now, what a fearful judgement is it for a man to be Word-proof, Sermon-proof, Conscience-proof, that neither the Word, nor his Conscience can reach him, yet (as woful and common experience teacheth) thus it befalls poor Sinners in the world through offences; offences falling upon their hearts, makes their hearts so brawny and hard, that nothing will pierce them.

4. By these they are emboldened to a neglect of, and an opposition unto those very things wherenpon their



*eternal Salvation depends. A neglect of Christ, and an opposing heart to the things of Christ, is the general Disease of the World; yet you shall observe it, where the Word is powerfully preached, and men sit under it, there men guilty of such neglects, do oft under the same meet with gripes and throbs, &c. and though they have an opposing heart in them, yet from the conviction they have of the goodness of the waies of God which they see, and heart discovered, and the badness of their own, they durst not for their ears, break forth into open opposition; but now when offences arise, then they are emboldened to a neglect of the most concerning things, for now think they, surely there is not that necessity of these and these things as wee have thought, and are made to beleve; for were there, certainly such as follow after them would never do thus and thus, or if the worst come, wee shall speed as well as they, and from such a conceit drunk in; now they are bold (who before durst not) to scoff at, and oppose the things of Christ, and their own salvation, now what a sad and heavy judgement is this, for a man or woman to be made bold in neglecting Christ and salvation, bold in opposing the means of Grace, that now hee can do it without fear or remorse? this comes in upon the world by Offences.*

5. *By these they are confirmed and hardened in their own waies of sin.* Nothing doth more confirm, and settle a man in his own way and opinion, whatsoever the same be, than this, to set a man of a contrary way, or opinion, to come up to his; Now, when the sinners of the world see the Saints of God coming up to their waies, now they begin to think

think well of their *own waies*, which perhaps before they were suspicious of, and to applaud them as the onely waies; for say they, Do you not see that such and such, who would seem to walk in contrary waies, yet come up to us? What need we doubt of *our waies*, or call them in question, when as they themselves that speak against them, and would seem to walk in contrary waies, yet come and walk in them? were not *our waies* good waies, they would not. The prophane Drunkard, when a man of profession will come into the Ale-house, and there sit, and bowse and tipple it with him; certainly saith he, My way is a good way. Now what a *fearful judgement* is this upon a man, when a man is in the high way to Hell, and riding gallop thither, and yet is *confirmed in his way*, that it is a good way, that all the world cannot perswade him out of it.

6 And lastly, By these the world are brought to *blaspheme the good and right waies of God*: as they are hereby *confirmed in their own waies*, so also they come to *blaspheme Gods waies*; for, laying the fault of those that walk in it upon the way, they call *Gods waies* a deceitful way, an Hypocritical way; a way that makes those that walk in it, Hypocrites and dissemblers; Thus the dust and dirt that some mens corruptions who walk in *Gods way* raise, the world in a *blasphemous way* retort the same upon the way of God. Therefore after *Dauids fall*, *Nathan* comes to him, and tells him, *That by this, he had given occasion to the enemies of God to blaspheme*. Now what a *fore judgement* is this upon a man, when he is arrived to that height of impiety, as to throw the dirt and mire of mens

corruptions in the face of God himself, and upon his *spotlesse mayes*, yet this, poor sinners are brought to by *Offences*.

Lay all together, and see what a *heavy, woefull Judgement OFFENCES* are upon the world, well might Christ say, *Woe to the world*. It is said; Rev. 12. 12. *Woe to the Inhabitants of the earth, for the Devil is come down unto you having great wrath*. So I may say when *Offences* arise, *Woe, Woe*, to the men of the world, for the Devil is come down among them, the Devil hands abroad *Offences*, hee makes wonderful improvement of them, they are his weapons and poisoned arrows, &c.

4 But why do *Offences* fall as a real and heavy judgement upon the world?

*Reason 1.* Because God would power out his wrath upon the obstinate sinners of the world, all manner of wayes: He makes the *Word* a vial of wrath to them, their *mercies* a vial of wrath to them, their *afflictions* a vial of wrath to them, their *own sins* a vial of wrath to them, and that the wrath of God might come upon them to the uttermost, and bee powred upon them all manner of wayes; even the *sins of his people* a vial of wrath to them.

*Reason 2.* Because by these they might fill up the measure of their iniquity. God hath a *measure* of wrath filled up, running over, to be powered upon the ungodly of the world one day; and they have a *measure* of iniquity, which they go on filling up here, and by how much this *measure* of iniquity is filled up, by so much doth the *measure* of wrath grow greater. Now because sinners delight to bee filling up this *measure*, therefore they shall not want occasion, but even God himself (that so the

*measure*

*measure* of his wrath may be filled to the brim) will lay occasion before them, by leaving his people, and permitting them to fall, that so the sinners of the world thereby may be blinded, hardened, made more notoriously vile, and so have the *measure* of their iniquity, *filled up*.

And therefore it is observable, *Psal. 11. 6.* that God rains *snakes* first upon the wicked, then *fire* and *brimstone*, and a *horrible tempest*. God hath *fire* — Aye, but first God will *rain snakes*, the Drunkard, Adulterer, Swearer, shall have such a thing laid as a *snare* before him, to harden him, make him more vile, notorious, incorrigible in his sin.

O sinners, sinners, take heed that now whilst God is *raining snakes*, you be not taken in them, lest Gods *fire* and *brimstone*, and *horrible tempest* fall upon your heads.

*Reason 3.* Because it is a matter of wonderful justice, and equity, that when offences do arise, they should fall as a real and heavy judgement upon the world. Why? why because the world without any respect to the dishonour that God suffers by them, or the reproach of his Name and Cause —

*Watch for Offences*, wish for them, desire them, rejoyce in them, publish and spread them; and therefore it is a *most just* thing with God, that when they come, they should fall as a judgement upon them rather than any; This is that they would have, and therefore let them take them, and the *Woe* of them, Drunkard, Swearer, formal Professor, thou wouldest have offences arise, they are meat and drink to thee. Loe, saith God, here they are, take them, and the *Woe* of them, for it is thine, thou



thou hast longed to see them, here they are, thou shalt have thy belly full of them in the end.

*Reason 4.* Because God, as in all other things, so also in the very rise and issue of Offences, would put a manifest difference betwixt his own children, and the men of the world: Offences come to both, but not to both alike: Offences to the godly, they are as the Rod of a Father for correction; to the world, as the Rod of an Enemy for destruction. To the godly they bring *honey* in the rail of them, to the world a poysonous deadly *sting*, a manifest difference; To the one, they are *seeming judgements*, but *real mercies*, to the other, they are *seeming approbations* of their waies and courses, but *real judgements* upon their persons, soul and body, for ever, if God prevent not.

5. But if such a *Woe* come upon the world by Offences, How may I come to know (that so it may be prevented) when the world is *justly offended*, and so *offended*, as thereby in danger of this *dreadful Woe*?

*Ans. 1.* The world is *justly offended* when Professors, by principles which they hold or maintain, do put out the light of Nature; for the light of Nature, is a light that the Heathens have, Rom. 2 and possibly a meer natural man that hath no work of grace upon his heart, nor savour of spiritual things, as spiritual, may see those things that this light directs to, as clearly as Christians; For, though wicked men are blinde in spiritual things, and it may be do not do what natural light teacheth, yet are they not so blinde, but they can see this, they shoud do,

Now when Professors maintain principles contrary

rary to this *light*, the world who have the *light*, and see by it (and so far as they see, you must give them leave to know) are *justly offended*; and can tell them to their teeth, their *principles* are a lye, and themselves a company of liars and deceivers. As to instance, Suppose a Professor hath such a *principle*; that there is *no God*, but *only that God that is within him*; A wicked man, by the *light of Nature*, will tell such a loose Professor, such an Atheist I should say, that his *principle* is a lye, and hee is a liar, for when hee beholds the creatures, and things that are made, the *light of Nature* dictates to him, that he could never make it, and that therefore there must be an Almighty power by which these things were made, are ordered and governed, &c.

Again, If a Professor maintain such a *principle*, that there is *no need of prayer*, &c. worshipping God in such a way; the *light of Nature* will tell him that it is a lye, for the *light of Nature* teacheth this, That God is to be worshipped, served, called upon.

Again, if a man, a professing man, one that seems to hold such a *principle*, that I need make *no conscience of any sin*, or action whatsoever, I may be drunk, or murder my neighbour, lye with his wife, the *light of Nature* will teach such a one, that this *principle* is a damnable lye, and hee is a liar, for the *light of Nature* discovers these horrid works of darkness, and abominates these.

Now when men by their *principles*, extinguish, and blot out the *light of Nature*, then is the world *justly offended*.

Secondly, When Professors in their practices *swerve from*

*from the rules of morality.* The moral Law was written in the heart of *Adam* before his fall, and therefore it is written in the nature of every man: So that by this, men of the world are able to pass a judgement upon moral acts, whether they be good or bad, though wicked men cannot judge of the faith of the godly, nor of his works, as they are the fruit of his faith, yet they can judge of his morality, and of his acts as they are moral acts.

Now when men of the world see Professors break the *pales and bonds of morality*, and transgress these rules, they are *justly offended*, and know, that they doe evil, though all the Professors in the world should say the contrary, their profession weighs nothing with them, but is the *greater offence*, to them by how much the more they profess, when by this their Profession they think to bear out themselves in the violation of those Laws, which are by nature ingraven in their hearts, and they know as well as themselves. As to give instance, it is one of *Natures Laws* that a man should be *just, honest, and upright* in his dealings betwixt man and man; Now when a Professor shall *shuffle, and equivocate*, and say, and unsay, have no regard to truth; civil equity, or justice, in words or deeds, the world is *justly offended*.

Again, *Temperance* is a *Law of Nature*, which though worldly men observe not in their practice, yet they know intemperance is a sin; Now when a Professor will sit by the hour together, and blowse it, the world is *justly offended*.

Again, *Modesty* is a *Law of Nature*; now when a Professor shall be either in apparel, going, gestures, or speeches, so light as that there is an  
apparent

apparent shew of *immodesty*, the world is *justly offended*.

Thirdly, *When Professors in their whole conversation are like to the world, and singular onely in profession*; for observe it, when a man by his *profession* gives it out, that hee dislikes the waies of the world, and is a Subject in another Kingdome, the world doth now expect to see *singular speeches*, and *carriages*, and *actions* in him, and that his walk should be according to that which hee would be accounted to be; now when the world sees this man, which gives it out hee is such a one, to shape his speeches, waies, courses, actions, by the Laws and customes of their Kingdome, when hee talks as they talk, and walks as they walk, and acts as they act, is in all things as far as they can discern, one with them, onely in profession, and would be another from them, they are *justly offended*, and count him, and such as hee is, a company of Impostors and Deceivers; for though the world cannot judge of the Laws and Customes of the Kingdome of God, which these profess they relate unto, yet they are so well skilled in the Laws, and Customes, and Waies, and Fashions of their own Kingdome, that they can tell when a man walks with them, though they love not savoury speech, and godly discourse, yet they judge by what these men *profess*, that they should have such, though themselves will swear, and lye, and rail, yet they think these should not do so, and though they count it no great matter in themselves to Card and Dice, to Lye, and Couzen, and Cheat, and be Drunk, and Whore, &c. yet they think it is in them; now I say, when the world viewing  
pro-



professors; see them in their whole conversation like them, and can see no difference at all; onely they *profess*, and we do not, they are *offended*, and that *justly*.

*Also*. Is it so, that there is a woe upon the world because of offences? then all things considered, the world hath little cause to rejoyce, and make themselves merry with the falls and offences of the godly; the falls of good men are the Saints shame, but they are the worlds woe; thou callest thy companions together, O I can tell you a story; have you not heard it? Such an one, of so great profession, of such a way, hath done thus and thus; but hearken man, Ile tell thee a story, hast thou not heard it? Christ when hee was here on earth cryed out, *Woe unto the world because of offences*; WOE to the Scoffer and mocker because of offences, for hee shall be hardened by them; WOE to the Drunkard, the Swearer, because of offences, WOE to the formal Professor; for hee shall be lulled asleep in his formal way by them; O WOE, *WOE to the world because of offences*. The world is never nearer the WOE, than when they think themselves furthest from it; when by the falls of Professors they are hardened in their way, and bleis themselves in their wickedness, and think they are right, then is the WOE dropping upon their heads: Hast thou therefore been such a one, or hast thou a heart that delightest in it amongst thy Companions, to make it a part of thy ribald talk, to lay open, enlarge, and laugh at the miscarriages of godly men? O man, woman, quake and tremble now before the Lord, lest this dreadful woe fall upon thy head, *Woe to the world*.

Quest.

*Quest.* First, put case I have been, am such a one, is there no way to escape this woe, or if there be, how may I escape it?

*Ans.* 1. Get clear of the world; the WOE is upon the world, and so long as thou art not clear of the world, thou canst not be out of the reach of this WOE, it will fall upon thee.

Secondly, *Mourn* for offences, when thou seest them arise: hee that mourns for offences when they arise, shall not come under the WOE of offences; those that mourned for the abominations of Jerusalem, had a mark of deliverance set upon them in the day of its desolation; those that mourn for offences when they arise, shall have a mark of deliverance set upon them, from the WOE of offences, when the same shall fall on the world.

Thirdly, *Adjudge thyself* for it, as if thou hadst done it; say, Lord, such a one hath fallen, but behold, here's the Traytor, here's the Malefactor, for ought I know, my Drunkenness, my Scoffing, and Sabbath-breaking, may be the cause why such a one is left thus to fall, it may be to harden such a wretch as I am, &c.

Fourthly, *Get and maintain honourable thoughts* of Gods waies, though the miscarriages of those that walk in them, may be many, and very foul; the thing which proves the undoing of poor sinners, is this, they throw the dung of Professors upon the waies of God, and by so doing, their hearts are every day set more off from Gods waies, and more hardened in their own waies of sin, and this draws the WOE upon them; wouldst thou escape this WOE? then maintaine honourable thoughts of Gods waies,

*Use 2.* Is it so, that there is a *woe* unto the world because of offences? O then, let all the people of God take heed how they offend the world; if respect to Gods glory, which is vail'd by offences, if respect to weak Saints, which are shaken by offences, if respect to our own peace and communion with God, which is broke and lost by offences, work nothing upon our hearts. O let this work, wee shall bring A *WOE* upon the world! undo the world; harden and damn poor sinners in the world by offences. Let meer pitty to the eternal souls of poor men and women in the world, which are like to be undone for ever, and to suffer an everlasting shipwrack upon this Rock, make our hearts ake, our souls tremble, lest wee should fall and offend them; O that poor souls may not roar out hereafter! O I am undone, undone for ever, through that offence that I received from such an one! O my heart was hardened against the Word, and all means of grace whilst I lived, and I am now in Hell, and I dye, I dye for ever through that offence which my heart took up through the walking of such a one!

*Q.* But you wilt say, what shall I do, how shall I walk, that I may not fall and offend the world?

*Ans.* 1. Be oft in blessing God, that hath kept thee from such falls unto this day.

2. *Censure and judge thy self*, when thou seest another fall; say, Lord, I might have fallen, I have as justly deserved to be left of thee to my self as ever any; such a one is fallen, but Lord, why not I? why was not I the man? why was not I the woman? how comes it that I stand? what hath kept mee all this while?

3. Deal

3. Deal gently and tenderly with thy Brothers wound; do not cruelly and mercilessly rake in it, lest God make a wound in thy sides, in thy conversation for others to rake in, Gal. 6. 1.

4. Hearken to the voice of offended conscience; an enlightened man ever first offends himself. If thy Right hand offend thee, cut it off. Conscience is first offended, and if men did but hearken to the voice of conscience when that is offended, and labour to nip the offending Monster in the head, it would never grow to that height as to be seen of others, and to offend them.

5. Walk with fear and trembling; bee not high-minded, but fear, is a needful word in this case, hee that creeps on the ground gets no falls, but he that will soar in the air, let him look to himself. You know what the Wise man saith, *A haughty mind goes before a fall*; when Peter had least fear, and had most pride, and carnal confidence, then was his fall.

6. Att Faith much in the promises of perseverance; as, *I will put my fear in their hearts that they shall not depart from mee*, Jer. 32. 40. and renew the actings of faith in such promises, so oft as thou seest others fall.

7. Nourish no Dalilah in thy bosome. Sampson played with his Dalilah in private a while, but at last his Dalilah brought him upon the open stage. So,

8. Do not, while thou bearest thy self upon the grace of God, allow thy self in the practice of any known evil: God will bear with much in his Children, rather than hee will shame them before the world; but hee will never bear with that, that I



should make his Grace the Patron of my Sin, because hee is free, and will pardon mee, and never damn mee; therefore I should bee more venturous to wound Christ, grieve his Spirit, dishonour his Name, shame his waies and people, than otherwise I durst be.

9. And lastly, *Play not upon the borders of any sin;* The Flye that plaies about the Candle, is at last burnt in it; the Childe that will be ever playing upon the pit side, at last drops into it. It is a dangerous thing, and that man or woman is not far from some shameful fall, whose heart is come to that, that they will go as near to sin as they can. The Wise man knows, the further hee keeps out of the Lions reach, the safer hee is, and none but children and fools will play with his paws.

*Obj. But for case I have sinned, and offended the world, what shall I do? Is there now no hopes for mee, no remedy for such a disease?*

*Ans.* Yes, all things are possible to him that beleeveth, though this sin be a mountaine, faith will remove it. But wouldest thou know what to do?

First, *Humble thy self before God for this thy sin;* labour to clear thy self before him; that so though wicked men in Hell should accuse thee hereafter, yet God may have cleared thee, before they accuse thee.

Secondly, *Labour to make the fence strongest,* where the gap hath been broken; if pride hath cast thee down, beg above all things humility; if earthly-mindedness, above all things heavenly-mindedness; if extravagancy in words, above all things keep a watch.

Thirdly

Thirdly, *Pray to God that others may bee kept:* Thou hast been lavish of Gods honour, and it is now too late to remedy that, labour now to fetch God in honour, by endeavouring to prevent others from the like.

Fourthly, *Take all well and thankfully,* whatever shame or loss God casts upon thee for it.

Fifthly, *Let thy words,* as well as thy deeds, be a warning to others.

Sixthly, *Labour now by all means, so do all the good thou canst* to poor sinners, thou hast done them a mischief, it is too late to help that, onely thou art to mourn for it, and leave the issue with God; labour to make it up, by doing others good.

Matth. 11. 6.

*And blessed is hee, whosoever shall not be offended in mee.*

**T**He words naturally hold forth these two things to us:

1. That there is an *aptness and proneness*, even in good men to be offended.

2. That it is a *blessed thing* for a man or woman to get over this evil.

Either of these will afford us many necessary Questions; but I shall not strictly tye up my self to either: but I have fixed upon this Scripture, to speak somewhat to the subject of *Offences*, more in general, as it is a *case of Conscience*.

OFFENCE is two-fold, either *offence given*, or *offence taken*; *Offence given*, is when by somewhat transacted, done, or spoken, an occasion of

stumbling, and being offended, is laid before others; An offence taken, is, when at the occasion of the offence, the other is offended.

Of either of these, there is an offence good and bad.

1. There is a **GOOD** offence given, and a **BAD** offence given.

1. A **GOOD** offence given, is that offence which hath no evil in it, in respect of the Giver, though yet it proves an offence to some, and this is,

1. When by instructing of the weak in things necessary to be known, I do offend the superstitious; Thus Christ offended the Pharisees, *Matth. 15. 10, 11, 12.* Hear and understand, not that which goeth into the mouth defileth the man, but that which cometh out of the mouth, this defileth a man. Then came his Disciples, and said unto him, knowest thou that the Pharisees were offended after they heard this saying?

2. When by maintaining of my Christian liberty against those who would infringe it, I do offend the obstinate. Thus Paul, *Gal. 2.* the beginning.

3. When by the light of Christian Doctrine and conversation, I do offend the world by discovering and destroying their deeds of darkness: thus the Apostles, when they went forth with the Gospel, did in all places offend.

4. When by following of God in somewhat which I am really convinced is my duty, yet dark to another, I do offend that other. Thus Peter by going unto Cornelius's house.

2. A **BAD** offence given, is, when an offence hath evil in it in respect of the Giver, which is,

1. When by compliance with some that are Superstitious,

persticious, I do endanger the faith of such who are free from superstition, and not addicted to it. Thus Peter, Gal. 2. by compliance with superstitious Jews, endangered the faith of the Gentiles, who were free from superstition, vers. 11. But when Peter was come to Antioch, I withstood him to the face, because hee was to bee blamed, vers. 12. For before that certain came from James, hee did eat with the Gentiles; but when they were come, hee withdrew, and separated himself, fearing them which were of the Circumcision—vers. 14. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? If I must offend, let mee ever offend the superstitious, rather than by offending, endanger those who are free.

2. When by an unadvised using my Christian liberty, I do offend the weak that cannot bear it; thus rather than Paul would offend, hee would eat no flesh, 1 Cor. 8. 13. If meat make my Brother to offend, I will eat no flesh while the world standeth, lest I make my Brother to offend.

3. When by extravagancy of words or actions, I do offend the world, and stumble them at the waies of God.

2. Offence taken, is likewise two-fold; A GOOD offence taken, or BAD; a GOOD, is that which though in respect of the thing it self it may bee evil, yet hath no evil in it, but is good in respect of the Taker; A BAD is that, which although the thing it self may be good or evil, sometimes one, sometimes another, yet is ever bad and evil in respect of the Taker.



## 1. A GOOD offence taken, is,

1. When I am offended at that whereat God is offended; the faith or salvation of another endangered, merely because God is offended. This is that anger without sin Paul speaks of, Ephes. 4, 26. thus Paul was offended at Peter, Gal. 2, vers. 11, 12, 14, because hee did not onely sin against God, but also endanger the Faith and Salvation of weak Gentiles, by his Judaizing.

2. When I am offended at the love of a good man, when his love towards mee is carnal, and tends to hinder mee in some work or design for God, which I have in hand. Thus Christ was offended at Peters love, Matth. 16. vers. 22, 23. — Bee it far from thee, Lord — But hee turned, and said unto Peter, Get thee behinde mee Satan, thou art an offence unto mee, for thou savourest not the things that be of God, &c.

## 2. A BAD offence taken, is,

1. When I am offended at the grace of God to others, because it casts some disgrace upon my self. Thus Jonah took offence at Gods grace to Nineveh, because hee should bee called a false Prophet.

2. When I am offended at the apparent works of God, because I am laid by, and not I, but others used in the doing of them. Thus the Scribes and Pharisees did take offence at Christ.

3. When through a careless neglect, I take up that as an offence, which by industry and search of Scriptures, would bee a strengthening to my faith. Thus because the Messias was to be of Bethlehem, and the house of David, the Jews were offended at Christ, because hee was of Galilee, and the house

of Joseph (as they thought) whereas by search in their Genealogy, they might, to their confirming, have found him of *Benjamin*, and *David's* house.

4. When I am offended at the sin committed, because of the person that commits it.

5. When I am offended at the *miseries* and *truths* of God, because of the *misery* of some walking in those waies, professing those truths.

Case 1. How far am I to have respect to that offence which another doth, or will take?

Ans. There is a double rise of offence taken.

1. Sometimes from *weakness* only, and that either of *Knowledge*, or *Grace*.

2. Sometimes from *wilfulness* only, or *weakness* and *wilfulness* mixt.

In the first, I am to have some respect to another's offence; whether the rise be from *want* of *light*, so *Paul*, in circumcising *Timo*, had respect to the offence that otherwise the *Jews* would take, through *want* of *light*; or whether it riseth from *weakness* of *Grace*, or from some violent and apparent temptation upon him at present.

In the latter, I am to slight it, as though there were no such thing.

Q. How may we know when the rise of an offence is from *wilfulness* only, or from *weakness* and *wilfulness* together?

Ans. 1. When there is such a *propensity* to take offence as that everything offends. This discovered the offence of the *Scribes* and *Pharisees* to be *wilful*, because it was so common with them to be offended at *Christ*, that *Christ* can do nothing, but they are offended at it; one while they are offended, because he cured a man on the *Sabbath-day*.



er thus, when the Case is such, that I stand between two parties contrary to each other, and must offend the one of them, whom am I in this Case to choose to offend?

*Ans.* This Case is the very same case that was *Pauls*, Gal. 2. hee was cast betwixt two sons of men; and observe the persons too, godly on both hands. The one were *Jews*, who were scrupulous about Ceremonies, and particularly whether or no it were lawful to eat meat with the *Gentiles*: The other were beleieving *Gentiles*, who being through the preaching of *Paul* rightly grounded and settled in the faith of the Gospel, had no such scruples among them.

Of these two, hee must offend one; as the case lay thus. If with *Peter*, and the rest, hee would not withdraw, hee must of necessity offend the scrupulous Brethren come down from *Judea*: If on the other side hee did, then by this act hee plainly fore-saw hee should endanger the faith of the *Gentiles*; hereby causing them to think such Ceremonial observations were things necessary, and so indeed compel the *Gentiles*, i. e. by such an example (as hee saith to *Peter*) to live as did the *Jews*.

Now, What doth *Paul* in this case?

Why notwithstanding the temptation was so great, that hee saw of necessity there was no avoiding of it, but that should hee now comply a little, the *Jews* would be in a manner irreconcilably offended; nay so much the more would they be offended, and by so much the more must hee look to pass under high censures; by how much *Peter* the Pillar of the Church, hee complied and conforms;



yea *Barnabas*, *Pauls* companion, hee doth too, *ver.*  
*13.* and all the rest; So that *Paul*, if hee will not  
 comply too, hee must differ from all, and run the  
 censure of all.

But on the other side, *Paul* considers, that there  
 were a company of poor *Gentiles* to whom hee had  
 rightly preached the faith of *Christ*, from which  
 doctrine they had received the peace and comfort  
 of the Holy Ghost; and hee considers further, that  
 in case hee should now comply with these *Jews*  
 to win them, hee should thereby shake the faith  
 and comfort of the others; these things considered,  
 hee opposeth himself to this compliance, and pub-  
 licly reproveth *Peter* himself, that Pillar of the  
 Church, and the head of the Compliers, *vers. 11,*  
*12, 13, 14.*

And indeed, the example clearly proves this;  
 That a public Compliance, to the shaking, or en-  
 dangering the faith or comfort of any, deserves a  
 public reproof.

Now from this instance of *Paul*, I give in my  
 answer to the case propounded, thus. That when  
 the case is such, that I must of necessity offend one par-  
 ty, I am to chuse to offend them, hee they the strong,  
 or be they the weak, whom I cannot please without  
 an endangering of the faith and comfort of some o-  
 thers, in endeavouring to do it.

Now, by endangering the faith and comfort of  
 others, I mean thus, When others are settled and  
 confirmed in such principles, whether they bee in  
 things of Doctrine or Discipline, as I am perswa-  
 ded are the Truths of *Christ*, and such truths too,  
 as are of use and benefit to the people of *God*,  
 by which they have been enabled to walk more  
 closely

closely with God, been more strengthened to resist temptation, and corruption, been made more useful to the edifying of one another, have had their communion with God increased, &c. When by a compliance with any other, to win them, I shall *shake these in their principles*, I am then guilty of *endangering the faith and comfort of others*; And when the case is such, I am bound, and it is a necessary duty to *offend*, yea though it bee all the world, rather than in the least, to *endanger the faith and comfort of any one soul*.

This case I have opened; clearly shews, that the *weak Brother* is not alwaies to bee pleased, and the *strong offended*; for as it is clear from *Paul*, those who made such scruples; were alwaies the *weak*; yet here, rather than *Paul* will *endanger the faith* of the *strong*, hee will chuse to *offend the weak*.

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closely withed, been more strengthened to resist temptation, and corruption, been made more useful to the edifying of one another, have had their communion with God increased, &c. When by a compliance with any other, to win them, I shall look to be in their principles, I am then guilty of endangering the faith and comfort of others; And when the case is such, I am bound, and it is a necessary duty to offend, yet though it be all the world, rather than in the least, to endanger the faith and comfort of any one soul.

This case I have opened; clearly shews, that the weak Brother is not always to be pleased, and the strong offended; for as it is clear from Paul, those who made such scruples, were always the weak; yet here, rather than Paul will endanger the faith of the strong, he will chuse to offend the weak.

24 OCT 62

FINIS.

